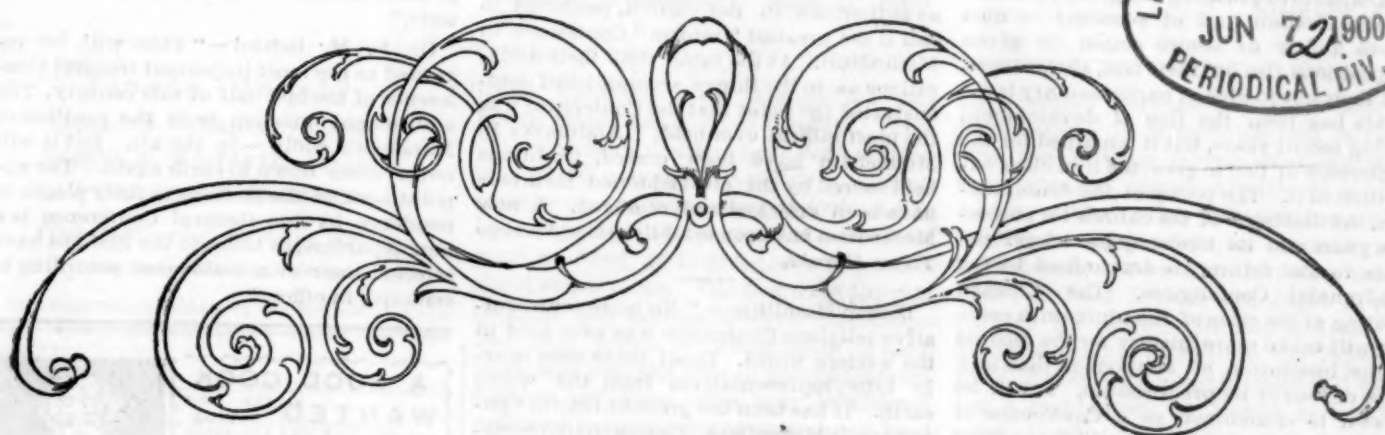
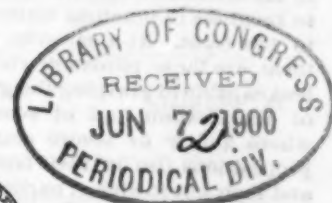


Zion's Herald

WEDNESDAY, JUNE 6, 1900



Bishop J. C. Hartzell, of Africa



OPINIONS UPON GENERAL CONFERENCE

Business Sense in the Church

Business sense is now the ruling power in the Methodist Church. Laymen trained to keenness in practical matters have swept to the front. At their side, working with them, are those ministers whose minds are best capable of grasping the great questions of organization and of economy — men whose ability to secure action on given propositions lies in their tact, shrewdness, and their knowledge of parliamentary law.

This has been the line of development during recent years, but it remained for the Conference of 1900 to give the first clear exhibition of it. The policy of the denomination, the destinies of the church for successive years and its tendency for longer periods in the future, are determined by the quadrennial Conferences. The Chicago meeting at the close of the nineteenth century will make more history for the records of the institution of Methodism than any three or four of its predecessors. It will be known to churchmen as a Conference of "radicalism," a Conference which has been controlled by men strong enough to change traditional provisions in discipline, to insist upon managing the affairs of the church largely without the board of Bishops, to make these formerly supreme masters rather the servants of the church, and to launch movements which tend to an economical administration of the financial ends of the church organization.

There has been exhibited a broadness of spirit and a fearlessness in dealing with what have been heretofore considered as delicate questions to discuss publicly. Spirituality and sentiment have lost their sway before an inrush of blunt, business frankness. — *New York Tribune.*

A Model of Parliamentary Decorum

The machinery of the Conference is of such a nature that it facilitates business. The delegates got down to work within five minutes of the opening, for they do not have to waste time in choosing a presiding officer, and they kept at work down to the closing amen. In this respect the Conference was a model of parliamentary decorum and legislative dispatch. Considering the enthusiasm, impulsiveness and plain-speaking of Methodists, the sessions were free from excitement or bad temper. The delegates showed themselves progressive, patient, and ready to yield to the inevitable. They will carry away with them the highest regards and best wishes of the people of Chicago. — *Chicago Tribune.*

Evolution of the Methodist Church

THIS evolution of a great denomination indicates the nearer approach to one another of Protestant bodies, in government as well as in doctrine. Congregationalists, once strongly Calvinistic, hotly opposed the Arminianism of Methodists and were as hotly opposed in turn. There is now no theological controversy between these denominations. Each is appropriating what appears true and helpful in both systems. In administration, also, both bodies are drawing nearer to each other. Congregationalists, while maintaining the independence of the local church, are finding greater efficiency in concentration, and the Methodist clergy are yielding much of their prerogative to the rank and file of their churches.

These movements, we believe, are guided by the Holy Spirit. So great changes as are projected by this Conference may cause temporary disturbance and may require

readjustments. But they mark genuine progress toward fellowship of different bodies of Christians which will strengthen and enlarge the whole church of Christ. — *Congregationalist.*

A New Methodism

The Methodist Conference of 1900 is over. It was beyond question the most radical Conference in the history of Methodism. Prominent delegates, men who are known as authorities in the church, preferred to call it the greatest "reform" Conference in Methodism. At the same time their declarations as to the things accomplished demonstrated the point that the Conference was the most radical ever held. Landmarks in Methodism have been erased, traditions held sacred by the old-fashioned members have been attacked and removed. A new Methodism has been established. — *Chicago Times-Herald.*

Bishop Hamilton — "No more representative religious Conference was ever held in the western world. In all there were nearly 1,000 representatives from the whole earth. It has been the greatest reform Conference in Methodism. Time-honored measures and policies have gone to the limbo like forgotten memories. New creeds, or new interpretation of old ones, have come on to fit the twentieth century, as if they had been made to order. Laymen, including women, henceforth share the honors of membership. The door is now open to the election of the Afro-American Bishop at the next Conference. The Old Testament gives place to the New in the conception of recreations. The world moves. The new-fashioned Methodists lead the hosts."

Bishop Moore — "It was the largest, brainiest, and most radical General Conference I have known. They docked the old ship, scraped off the barnacles, and made her new. No good measure was wrecked, though some of the best men were set ashore on lonely isles. Such are liable to be sent for four years hence."

Gov. Shaw — "In the main I am highly gratified with the work of this Conference. I believe it will tell in the coming years to the great advantage of the church."

Ex-Gov. Pattison — "I am satisfied with the course this Conference has taken. In its action on the more important questions I have been with it. We can go home with many important acts to our credit."

Dr. J. M. Buckley — "I have never seen a Conference with less disorder than this, in spite of the many utterances that have been heard concerning its character."

Secretary A. B. Leonard — "The Conference just closed is the fifth in succession which I have attended, and I think it was, in many respects, the most businesslike of any. The statement made in the papers of its being revolutionary is a misstatement. All the important changes that have been made are the outcome of years of discussion. The question of removing the time limit of the pastorate has been under discussion in four successive General Conferences, and it reached a final conclusion here."

Dr. C. J. Little — "A notable Conference in men and measures, it has undone much of the unwise legislation of former years, especially touching officers. It has subjected our machinery to a severer scrutiny than usual. The admission of the additional lay delegates has increased both the power of the laity and of the General Conference, and brought the laymen for the first time into committees where they have been unusually efficient, as the committees on Episcopacy and Itinerancy. The new constitution adopted will settle most disputed questions. The action on the time limit makes

a great pastorate possible and yet preserves the itinerancy. The amusement chapter is now like a dead tooth, ulcerated at the roots. It will hurt more to keep it in than to take it out. The action on temperance was eminently wise."

Dr. Thomas B. Neely — "The General Conference of 1900 was as able an ecclesiastical body as ever sat in the United States. It was courageous, progressive; in a considerable degree conservative, though at times radical. The session will be historic."

Dr. F. M. Bristol — "This will be regarded as the most important General Conference of the last half of this century. The amusement question is in the position of Mahomet's coffin — in the air. But it will never come down to earth again. The appointment of the Bishops to their places of residence by the General Conference is a new departure, as hitherto the Bishops have selected their own residences according to seniority in office."

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Troops Coming Home from the Philippines

Early in December the War Department will begin the work of transporting to the United States the Volunteers now serving in the Philippines. It was provided by the last Congress that all these soldiers should be returned to the places where they were recruited by June 30, 1901; and that on the first day of the following month the army should be reduced to 27,500 men. There are now in the Philippines about 34,000 Volunteers and about 31,000 Regulars; and 21,000 of the Regulars must come home with the Volunteers. There are about 1,000 Volunteers in Porto Rico; and the remaining 34,000 soldiers now composing the army are in the United States, Cuba and Hawaii. These facts explain the reason why the chairman of the House Committee on Military Affairs has so strenuously insisted that one of the first duties of Congress is to pass the bill to reorganize the army. The despatches from Washington indicate that the War Department does not anticipate that it will be necessary to provide more than 30,000 or 35,000 troops to maintain peace in the Philippines; but it is perfectly plain that it will be impossible to get along with so small a standing army as that which the present law allows. From 75,000 to 100,000 men are absolutely necessary, and will doubtless be authorized long before existing law operates in the reduction to the limit of 27,500.

Taking the Census

Last Friday the census takers began their work, which must be completed during the present month; but all through the months of September, October and November, 1899, the geographical division of the Census Bureau was dividing the country preparatory to the enumeration. Congress enacted that there should be only 300 supervisors' districts, and the District of Columbia, Hawaii, Alaska and the Territories took eight of these. The law stipulated that as far as possible these districts should correspond with the Congressional districts, but as there are 357 of the latter, it was not possible to follow the stipulations very closely. Massachusetts, although it has thirteen members of Congress, has been put into a single district. Maine and Connecticut have two each,

while Vermont, New Hampshire and Rhode Island are grouped together. These 292 supervisors' districts have been divided into 52,000 enumeration districts, with an average present population of about 1,500. In arranging the compensation the rates were so fixed as to give the enumerators about \$3 per diem. The law fixes the rate at from two to three cents for each name and from fifteen to twenty cents for each farm, and provides that in sparsely settled districts per diem rates may be allowed sufficient to ensure the enumerator at least three dollars a day.

American Coal in Foreign Markets

Last week the Italian Government closed a contract for a million tons of coal from the mines of West Virginia. Early in May the Russian Government contracted for 600,000 tons from the same locality. Before these contracts were made, an English syndicate had purchased two million tons of Alabama coal. Austria, Germany and France are also prospective buyers of American coal. Germany has never been able to produce more than fifteen million tons for her export trade; and now, besides the limitations imposed by frequent strikes, the mine-owners are compelled to pay a tax on every ton produced. The cost of mining coal in Great Britain is increasing every year as the mines are worked at a deeper level. France is quite unable to meet the demands of her own market, and has long depended on Great Britain to supply the deficiency. Austria is obliged to import about one-third of all the coal she consumes, and as neither German nor English markets can offer her favorable terms, she will soon be coming to America. Attention has previously been called to the fact that the output of the American coal mines exceeded those of the English last year—for the first time—and to the inexhaustible stores which have scarcely been touched as yet. There is some apprehension lest the demand for ocean freights may interfere with foreign shipments, and shippers of coal to foreign markets are already appealing to the public, through Congress, for ocean subsidies in order to take advantage of the opportunities afforded by these markets. If the public can strike a bargain by which coal shall be furnished for domestic consumption at reasonable prices the year round, it might be a good thing to grant this appeal.

Russia in Korea

It is impossible to ascertain just what Russia has accomplished in Korea, but as the tone of the Russian press is decidedly jubilant, and that of the Japanese equally antagonistic, it may safely be assumed that the limit of her new advantages is not measured by the settlement of a few Russian merchants in Masanpho, who

have simply purchased or leased sites for warehouses. It is probable that on these sites the Russian Government will soon erect arsenals, naval storehouses, and a coaling station. This will give her a most excellent opportunity to overlook and influence (if not control) the future movements of Great Britain and Japan in that part of the world. British influence at Tokyo is striving to restrain the Japanese from giving way to their anger and making a rash attack on Russia, and on the other hand the Russian war party is insisting that the time to settle the score with Japan is while Great Britain is engaged elsewhere. Japan has never forgiven Russia for preventing her from taking advantage that rightfully belonged to her after she had forced China to sue for peace, in 1895.

Ashanti's Rebellion

Advices from Kumassi come at irregular intervals, and in large measure are doubtless unreliable. It is believed in London that a relief party entered Kumassi last week and that Sir Frederick Hodgson, the Governor of the Gold Coast Colony, with the sick and wounded, is now at Fumusu. It is only four years since Sir Francis Scott, at the head of a body of Hausers, marched straight to Kumassi, deposed King Prempeh, and took him out of the country—without firing a shot. The rainy season is now in full swing, and the 3,000 available soldiers will not be able to accomplish much. Should the hostile tribes interpret Sir Frederick's retirement to Fumusu as a retreat, it is quite likely that Great Britain will be compelled to send a large military force to subdue the rebels and re-establish her authority.

Foreign Bluejackets in China

The hostile movements of the "Boxers," and the lukewarm efforts of the Chinese authorities to suppress them, resulted in the sudden appearance of a large fleet of foreign men-of-war at Taku, at the mouth of the Pei-ho River. This river is navigable for vessels of light draft as far as Tien-Tsin, about forty miles above Taku. From Tien-Tsin the distance to Peking is seventy miles by rail, but boats are taken to within twenty miles of the last-named city. Despatches state that last Tuesday a special train left Tien-Tsin for Peking containing 22 officers and 334 men from the American, British, Italian, French, Russian and Japanese men-of-war. A German cruiser and a gunboat did not reach Taku in season to land their men with the others, but Germany will be represented in the foreign forces sent to Peking for the protection of the diplomatic representatives. These latter believe that a very small display of force will be ample for their protection, and point out that, so far as known,

the "Boxers" have made no attack on other than native Christians. It is a season of intense anxiety on the part of the relatives and friends of missionaries in that part of China, and it is painfully evident that some disturbing cause other than that of hostility to foreigners is, in part at least, responsible for the growth of the rebellion. Russia is openly charged with fomenting a quarrel, and it was even reported that she had sent 30,000 men to help the Chinese. Such a report is absurd on the face of it; but the fact that it should even be circulated, shows the small dependence placed in the assumed attitude of that Power in relation to Chinese affairs.

Activity of the Hebrews

The presence and activity of the Hebrews in the commercial and business life of the United States are everywhere known and recognized, but their religious and charitable enterprises command less attention. Greater New York saw two important works inaugurated on the last Sunday in May. Thousands of Hebrews were in attendance at the laying of the corner-stone of Beth Israel Hospital, which will contain 100 beds and will cost \$150,000. It is in a neighborhood where it is much needed, and it will be thoroughly equipped for the work. The other institution was a school of Biblical instruction in connection with a new synagogue. It will have an opening class of 400 members, and the plans include technical instruction in the near future. Distinguished leaders of Hebrew thought made addresses on both occasions, and one of them especially urged his hearers to pay constant attention to the interests of the people as the best method of preserving the heritage of freedom. Christians may well follow the lead of the Hebrews in maintaining that freedom is inseparably connected with adequate protection of the interests of the common people.

Turkey Still Obdurate

Two peremptory notes have been forwarded to the Sultan demanding payment for the damage done to American missionary property in his dominions. It does not seem to have disturbed his equanimity, and it may well be questioned whether it will move him to make the payment he has promised. The Sultan is disposed to think it is perfectly safe to treat the United States as he has long been accustomed to treat even the most important of the Powers. Nearly all of them have claims against him, and some of these claims make that of the United States appear as a mere bagatelle; but in spite of persistent urging he does not pay them, does not intend to pay them. Naturally the Turks do not believe that we seriously propose making any demonstration against him, and should we resort to this expedient this wily diplomat would be quick to play off some of the Powers against us. It is within our rights to break off diplomatic relations with the Sultan, but nobody imagines that would give him the least concern. Should we resort to the desperate expedient of reprisals we could obtain the money from his subjects; but they, and he, and we would know very well that the Sultan would never recompense them. On the whole, a claim against Turkey, even when

fortified with the Sultan's promise to pay, is worth very little in the money centres of the world.

Agriculture and Commerce

The importance of the farmer is shown in the fact that two-thirds of the total exports of the United States are agricultural. Last year these agricultural exports amounted to \$800,000,000. The cotton exported was valued at \$210,000,000; breadstuffs at \$273,000,000; meats at \$167,000,000; animals at \$88,000,000; and tobacco at \$25,000,000. Nearly nine-tenths of all our agricultural exports are included in those four items, and fully six-tenths of the total is food. Our agricultural imports last year amounted to \$355,000,000, and included raw materials to the amount of \$117,000,000; sugar valued at \$95,000,000; coffee worth \$55,000,000; fruits and nuts invoiced at \$18,000,000; and tea, oils and rice amounting to \$10,000,000, \$5,000,000, and \$4,000,000 respectively. These figures show that it would be absurd for any nation to inaugurate a tariff war with the United States. The proportion of food products we import from any one nation is so small that it would not be missed, while every nation buys of us so largely that to drive us from their markets would materially interfere with the prices of living.

Venezuela Quiet Once More

General Castro came into power in Venezuela last October, after his successful revolution against President Andrade, but he had no sooner arranged his cabinet to suit him than he was startled to learn that Gen. Hernandez, minister of agriculture, had left the capital with a thousand men and started a revolution of his own. Hernandez had rebelled against Andrade as an ally of Castro, and previous to that had rebelled against President Crespo. He had many followers who did not approve his rebellion against Castro, and, although he has given the government much trouble, he has never made any real headway. President Crespo sent him into exile, but President Castro is likely to try the other penalty provided by Venezuelan law for unsuccessful revolutionists and send him to prison.

Dreyfus Case Will Not Down

It was only last week that a paragraph appeared in these columns under the caption, "No More of Dreyfus." It was based on the positive statement of the French Premier and the victory won by the Ministry in Parliament. That issue of the HERALD was scarcely ready for mailing before another attack was made by the Nationalists, and the Dreyfus case was up again. Such an uproar followed in the Chamber of Deputies as seldom occurs even in that hysterical assembly. One Captain Fritsch of the War Department had stolen documents to help the opponents of Dreyfus, and the Government was taken to task for its action. Gen. Gallifet bravely accepted the responsibility for what had been done, and all would have gone well but for an unfortunate slip of the Premier. He spoke of Fritsch as a felon, and this angered Gallifet, because if the offense was felony the culprit should have been prosecuted as a criminal. The

Premier made a second speech designed to placate Gallifet, but he felt that he had been trifled with and resigned from the Ministry. Under ordinary circumstances this would be a death-blow to the Waldeck-Rousseau Cabinet, but the admirable discipline Gallifet has infused into the military organization during the eleven months he has been Minister of War will probably enable his successor — Gen. Andre, director of the Ecole Polytechnique — to keep the army out of politics and maintain internal peace. Further interpellations of the Government have been postponed for one month, and in the meantime the Exposition is at stake. France might be on the verge of revolution, but she would not jeopardize the Exposition.

India's Dreadful Plight

There are nearly six million people in India depending on governmental or charitable relief, and the number is increasing at the rate of 100,000 a week; the cattle are starving, and in the district of Gujarat alone more than a million have died; cholera has broken out in many places, and in the district of Godhra there were 3,000 deaths from this disease in ten days; the bubonic plague has spread to such an extent as to threaten speedily to embrace the whole of India, while the measures inaugurated by the Government to stamp it out have stirred up an undercurrent of native discontent and muttering that is considered almost as ominous as the plague itself; the famine camps are stampeded by cholera and small-pox fugitives coming from distant points and scattering these diseases in all directions — these are but a part of the items constituting the bill of particulars of India's dreadful visitation. The Government is expending large sums of money in relief works, and English and American charity has generously contributed funds. It has been asked why it is that in the midst of so much actual starvation people should be urged to give money, and not food. The answer appears to be that there are ample stores of rice held at exorbitant prices, and that, since the outbreak of famine, rice has been sent out of districts where people were actually starving. There is probably no law to prevent human greed from taking advantage of human misery, but if half the reports be true, there may be reason for the fear that there is yet worse in store and that secret disturbing influences presage another Indian mutiny.

Beating the Law

It is not prohibition alone that fails to control the liquor traffic. New York made a bold attempt to take liquor-selling out of politics by passing what is known as the "Raines Law." In many respects it is to be commended, but the longer it is tried the more devices for circumventing it are discovered. The law permits intoxicants to be sold in hotels on Sunday. To show to what extent this provision is prostituted, it is openly charged that the number of "hotels" in Brooklyn has increased from thirteen to two thousand since that city became a part of Greater New York. Corrupt politicians have not been able to manipulate the law so far as the actual sale of liquor goes, but now comes in the

second part. To secure a license as a hotel there must be a certain number of rooms. The rooms cost money, and they are appended to the saloon for the sole purpose of acquiring the legal right to sell liquor on Sunday. It is claimed that these rooms are openly let for immoral purposes, and here the politician comes to the front and demands money for police protection. No wonder that the leading newspapers of New York declare in their editorial columns that vice has never been so open and so rampant in that city as it is now. People who have been commending the Raines Law now declare it "infamous;" but the infamy attaches to the saloon, which, whether joined to a so-called "hotel," or run as a plain "dive," is infamous everywhere and always.

Denial of Suffrage in the South

Some time ago Senator Hoar introduced a resolution in the Senate directing an inquiry into the restriction of suffrage. By this resolution information was requested as to the right of any State to confer the franchise upon any of its citizens because of their descent from certain persons, or classes of persons, and to exclude other citizens because they are not descended from these favored classes; and whether such exclusion, either by a State constitution or by legal enactment, is not in violation of the Constitution of the United States and of the fundamental principles of our republican form of government. To these specifications there was added another, inquiring whether persons so excluded can lawfully be reckoned in determining the number of representatives in Congress from the State in which they live. The committee to which this resolution was referred has made a favorable report, and the object of the inquiry is stated to be the possession of such information as may be useful in the new apportionment which will follow the census now being taken. The Constitution provides that representation shall be reduced proportionately if any State denies or abridges the right of voting to any of its citizens. There is very little doubt that the South is willing to pay even that price rather than grant the Negroes the right to vote.

Prosperity as Indicated by Railway Traffic

In 1895 the freight earnings of all the railroads in the United States was \$776 less per mile than in 1893, and the passenger earnings were \$350 per mile less. Naturally the railroads began to economize, and more than a hundred thousand employees were discharged. In 1895 there were 180,000 miles in operation; a loss of \$1,126 per mile involved a falling off in receipts to the extent of \$202,680,000. During the year 1899 the freight and passenger earnings were \$982 per mile more than 1893, and the same roads increased their receipts by \$176,760,000, and added more than 100,000 employees. There was paid in wages during 1899 the sum of \$100,000,000 more than had been paid in 1895. Passengers paid for transportation only \$260,949,741 in 1895, which was \$32,627,735 less than they paid in 1892; while in 1899 the receipts from this source amounted to \$272,589,591. Besides all this, we are now informed that nearly 59,000 miles of railroad will be built during the present year,

which is more than eight times the number built in 1898 and 1899. There are few more reliable indicators of prosperity or depression than the annual receipts of the railroads, and these figures admit no doubt of prosperous times.

Roumania Coming to Buy Steel

Roumania is about to expend something like twenty million dollars in developing a railway system which will encircle her borders, and has sent her engineer-in-chief to the United States to study the capacity of steel and bridge concerns, with a view to placing a contract for the equipment of a thousand miles of railway, at an expense of six million dollars. There is no doubt of the capacity of doing the work at satisfactory prices and considerably within the limit of the three years which Roumania has fixed for the completion of the undertaking. The reputation of American builders has been marvelously increased within the last two years, and foreign orders are important factors in the development of this great industry. One of the latest contracts made provides for the building of twenty locomotives for the Egyptian railway system. Careful attention to detail, low prices and prompt delivery, have given us a large place in the foreign markets. This is greatly to be desired, but the domestic market is worth much more than the foreign, and there are many rumors that this market is not receiving the liberal treatment which it deserves. Prices have been forced up beyond all reason, while at the same time we have been selling the same goods to foreigners at large reductions from the domestic quotations.

Johannesburg and Pretoria

Lord Roberts entered Johannesburg last Thursday. Apparently because of divided counsels there was nothing worthy the name of serious opposition. Since then no authentic news has been received. It is believed that Krueger has retreated to Lydenburg, and that he has five million dollars with him, besides the gold that may be extracted from the Barbeton and De Kaap mines in the vicinity of Zoutpansberg. Notwithstanding the very general opinion that the Dutch have finished fighting, Lord Roberts is using all his accustomed caution in conducting his advance. It is only twenty-six miles from Johannesburg to Pretoria, and quite a number of newspapers announced the fall of the latter city the day following the surrender of Johannesburg. As this goes to press it is evident either that some important movement is on foot, or else Lord Roberts has not been able to keep his lines clear. Despatches indicate that the Boers are active at several points, and that the predicted collapse has not yet taken place. The air is full of rumors of all kinds, but it cannot be long before the Dutch will find their Waterloo. Whether this will be in the defence of Pretoria, at Lydenburg, or in the unexplored fastnesses of Magatoland, remains to be seen.

St. Louis' Car Strike

Nearly four weeks ago 3,325 street-car employees in St. Louis went out on a strike. They probably had some grievance, real or imagined, but the citizens have long since forgotten what it was. It

is remembered that if the corporation had been willing to recognize the Labor Union, there would have been no strike, and that there have been several occasions since the strike began that such a recognition would have resulted in an immediate settlement. Missouri, a State with a population of about 3,000,000, has never made any adequate provision for a force of militia, and now that riot, lawlessness and bloodshed play havoc in the streets of her chief city, she must rely on the antiquated *posse comitatus*. There have been 2,500 men summoned as a citizen army, armed with riot guns. The corporation has been accused of arming "thugs, cut-throats, horse thieves and convicts fresh from the penitentiaries," and indignant citizens have bitterly complained of the invasion of their rights. Injunctions are disregarded, dynamite is freely used, and day after day the whole transportation service of a great city is paralyzed. It ought not to be that any organization, corporation, or company of men, acting either in union or in opposition, should have it in their power to bring about such a condition of things. It is high time that the municipality should assert itself as the supreme authority and compel the settlement of all disputes without any disturbance of the peace.

Events Worth Noting

A carload of girls between the ages of eighteen and twenty-two passed through Denver, Col., last Friday, on their way to Utah to join the Mormons.

April exports of cotton amounted to 264,044,000 pounds, valued at \$24,684,000, an average price of 9.3 cents a pound; last year the exports for the corresponding month were only 134,397,000 pounds, and the price was exactly three cents less.

It is estimated that, directly and indirectly, the Chicago strikes have involved a loss of over \$20,000,000 in wages alone.

Three times within a single week the price of sugar has been increased. The aggregate advance amounts to only a quarter of a cent a pound, but it means much money to the controllers of this commodity.

The Senate has decided to take no action in regard to the rival claims of Clark and Maginnis to a seat in that body for the present, and it is doubtful if the cases are ever considered.

There are only about 12,000 foreigners in the twenty-eight treaty ports of China, of which 1,564 are Americans. The native population of these cities is estimated at 7,500,000.

It is reported that 30,000 Jewish families, about 150,000 souls, are suffering from famine in Bessarabia, Southern Russia.

The surplus in the United States Treasury for the eleven months of the present fiscal year amounts to \$63,335,000; the surplus for May amounted to \$4,814,528.

The casualties of our army in the Philippines from July 1, 1898, to May 24, 1900, include 104 officers and 3,610 men; of this number seventy-seven officers and 1,774 men were killed. The Philippine Commissioners arrived at Manila last Sunday.

The British West India Islands are discussing a plan of federation something like that of Australia and their efforts will be supplemented by many friends of the scheme in England.

A bench warrant has been issued for the arrest of Governor Taylor of Kentucky, charging him with being "accessory before the fact to the wilful murder of William Goebel." Taylor is now in Indiana.

ATTUNED

NEARLY all people are more or less out of joint with their environment—that is to say, with God. For He it is who encompasses their path and besets them behind and before. Depravity is not adjustment. Sin is being at cross purposes with the Lord of all worlds. To get into perfectly right relations with the Almighty is the secret of true success. When the human will and the Divine will operate in perfect harmony, play into one another completely, the former responding to the latter at all times as regularly and promptly as one part of a perfectly adjusted machine responds to that other part which is constructed to meet it, then and only then does life fulfill its purpose and abiding bliss crown the whole.

To put it a little differently, we must be attuned to the will of God. All who have any musical aptitude or sensibility realize the great importance of keeping instruments that are to play together in mutual touch and tune. Disobedience to this law of harmony destroys all pleasure in the performance. Even so, he who is out of tune with God cannot please Him or anybody else who is rightly constituted. Alas! how many of these human musical instruments, made to move in unison with their Creator, give forth harsh discords because they refuse to accept the key He sets. Some are partly attuned, and hence are partly satisfactory, partly satisfied. It remains for them to complete the work as speedily as possible and thus reap the full reward which is attached to full obedience.

NOW A RELIGIOUS CAMPAIGN

NOW that the General Conference is over, and many great and needed reforms have been secured, the next thing in order is a religious campaign. We have improved the machinery, but machinery is worthless without power.

The time is favorable for such work. Religious forms and manifestations are changing, but the religious spirit was never more real and active than it is today. In the change of form we sometimes miss this fact, and fancy that religion is dying out. This is a mistake. There is a vast amount of unformed religious thought and feeling in the community which is blindly groping after expression. But from lack of clear conception of what religion is, there is a deal of misunderstanding and misdirected effort, both within the church and without. This state of affairs makes the time eminently propitious for a religious campaign.

But if this campaign is to succeed, we must clear up our thought so as to know just what we mean and desire. Otherwise we may confound religion with rites and ceremonies and doctrines, and confine it to sacred times and places, and thus bring our effort to naught. To escape this failure we must first of all remember that the essential thing in religious work is to bring men to God; that is, to make them aware of God's will and presence in their lives and bring them into loving and filial submission to that will. Or, more concretely, the aim is to make men disciples in thought and life of the Lord Jesus. Men are to become disciples themselves; and then they are to disciple others—the fam-

ily, the community, the nations, so that God's will may be done on earth as it is done in heaven. All our thought and work must rest upon this central aim and go out from it; and all our methods must be chosen with reference to this aim and be tested by it.

Painters keep pieces of pure color by them, to "wash out their eyes," as they call it. The eye gets wearied and uncertain in color discrimination when it has been long filled with confusing shades; then the pure color is used to "wash out" the confusion and restore the standard judgment. In like manner this thought of discipleship to the Lord Jesus, the filial acceptance of God's will, this local citizenship in the kingdom of God, should be used for "washing out" our spiritual eyes when we get confused in this matter. All other aims are involved in this. All other requisitions may be summed up in this word: "Follow Me;" or in this other: "My son, give Me thine heart."

Having thus reduced our aim to simplicity and clearness, we may next, as religious teachers, consider the ways and means of securing it. Here two extremes of unwisdom beset us. The traditionalist has sundry inherited forms of speech which he simply echoes, and methods of work which he follows blindly. In his utter lack of thought he often exalts these into the essential matter itself, and fails to perceive their purely instrumental character in any case, and their unadaptedness in many cases. He believes in revivals and mourners' benches and anxious seats and altar services; and if his traditional vocabulary were taken away from him, he would be as speechless as the young man who had no wedding garment. The other extreme of unwisdom consists in denouncing these things and doing away with them indiscriminately and without reference to existing conditions.

But there is a more excellent way. Of course there is nothing sacred in methods. Methods, as well as other things, are to be judged by their fruits. The best method is the one which works best; and the best method for one time and place may not be the best method for other times and places. Neither is there anything sacred in traditional phrases, nor, for that matter, in non-traditional phrases. The best phrase is the one which best conveys the truth; and the best phrase for one set of hearers may not be the best phrase for another set. The truth, and the truth only, is the thing. The teacher must fix his mind on the truth, and then with pedagogical wisdom select methods and phrases according to circumstances.

In the actual conditions of society revivals will long play an important part in the church. There are whole communities and there are large bodies in every community where revival services of the right sort are the most effective means of awakening religious interest. The important thing is to keep in mind the moral and spiritual aim and to measure the revival by the moral and spiritual results. There is no reason why the contagion of crowds, the principle of social imitation, and all the other means of influencing men which are founded in our social and even in our physical nature, should not be used in helping men to decide in religious

subjects as well as in other things. But the religious teacher should understand the matter, and not allow the revival service to degenerate into neurological and pathological exercises—which is sure to be the case when the moral aim is forgotten, and when the marks of the Spirit's presence are found in anything but spiritual quickening and moral renewal. When thus guarded, there can be no objection to revivals.

But it would be a great mistake to view revivals as the only or even as the great method of extending the kingdom of God. It is more exciting than other methods, and with persons of wonder-loving, sign-seeking mental habit will always be a favorite. But with the spread of Christianity in the community, Christian nurture must become the great method of recruiting the church. In the religious campaign which we propose, we hope that due and wise attention will be paid to this matter. We greatly need a revival of home religion, in which the children shall be brought up in the nurture and admonition of the Lord. The revival method, too, becomes increasingly ineffective as a community grows in intelligence and thoughtfulness. Then hand-picking, the face-to-face appeal of man to man, becomes the only effective method. We especially commend this fact to the preacher of revivalistic tendencies. His own spiritual life will be deepened and refined by this method. A warm exhortation is far easier than a solemn personal appeal.

We have said a word in favor of revivals; we add a word concerning traditional phrases. Of course these phrases are often mechanically used, and sometimes they are not in the best taste. But here the true religious teacher will remember that the truth, not the phrase, is the thing; and while he will aim to improve religious speech in all proper ways, he will not hesitate to use the old phrases, and even the shibboleths, with persons who cannot receive the truth in any other form, or when the better phrase would be equivalent to a denial of the truth itself. To fail to do this is to fall a prey to phrases ourselves, in ignorance of the fact that language is only an instrument for expressing a life beyond it. When we are at the pains to get at the meaning behind many unsatisfactory forms of speech, we find that we mean the same thing after all.

Let the religious teacher fix his thought on the central conception of discipleship, sonship, citizenship, in the kingdom of God; and then let him work to bring men into this kingdom. In doing this he must be alert, resourceful, devoted; neither an echoer nor a repudiator of the past, but living in the present and supremely intent on helping men to see and adore the unspeakable grace of God. A religious campaign on this line is always in order, and never more in order than now. The fields are white unto harvest.

— Our readers are indebted to Rev. Albert Sidney Gregg, pastor of Madison Church, Seattle, Wash., for the very excellent report of the General Conference which has appeared in our columns. An equipment of several years' training in the secular press, added to rare newspaper intuition, renders him especially proficient and acceptable. Familiar with our church and the needs of the average reader, he has been able to cull

from the undigested and unreadable mass of the proceedings that which was essential for Methodists to know in order to be intelligent concerning the action of the body. In his "Flash Lights," "Side Glances," and "Notes and Comments," he has happily presented, with well-mixed colors, the *bon mots* and *personnel* of the body. Taken all in all, his reports have been unique, comprehensive and unusually interesting. As regular correspondent for this paper for several years, we were well aware of his ability, and when the editor at the last moment found that he was physically unable to do the work, he was well pleased to secure the services of Mr. Gregg. We anticipated a good report, but he has exceeded our expectations.

Professor Mitchell Confirmed

PRESIDENT WARREN, a delegate to the General Conference, on his return last week, gave out this statement:—

"At a meeting of the Board of Bishops of the Methodist Episcopal Church, at Chicago, May 30, at the close of the session of the General Conference, the election of Dr. Hinckley G. Mitchell, as professor of Hebrew and Old Testament Exegesis in the Boston University School of Theology, was confirmed. It is said that the vote stood 10 to 7, with one declining to vote.

"It may be added that while a report respecting the theological schools was prepared, by the standing committee on the State of the Church for adoption by the General Conference, and another by the committee on Education, both were perambulating the General Conference to lie over other unfinished business at the time of adjournment, although a few moments before the adjournment among its very last acts the General Conference granted the request of the Bishops that all ratifications of theological professors by the Bishops should be by a majority vote of those present and voting.

"The willingness of the General Conference to trust the governing boards of the theological seminaries of the church, without new methods of regulation or new methods of control, has been very gratifying to all friends of freedom of scientific research and teaching. The abstention of the General Conference from interference with the schools in spite of various petitions from different parts of the country, is one of several marked illustrations of the fearless and liberal spirit which has characterized the body."

THE BROWN CHAIR

NOT yet has the Brown Chair ceased to marvel at the achievements in literature of the young American girl. Years ago, when the scintillant Amelie Rives dawned on the literary horizon like a "bright particular star," he threw up his hands in admiring amazement, with the rest of the reading public, expecting, of course, to be permitted to drop them, presently, with a sigh of relief; but—*mirabile dictu!*—they have stayed up ever since, as debutante after debutante has made her fascinating and triumphant entrance upon the stage of Letters. A species of intellectual catalepsy seems to forbid the lowering even of an eyebrow, so amazing is this spectacle of the subjugation of Letters by the Young Miss. Shall we ever be able to relax and cease marveling? Not, I fancy, until the phenomenon abates, or we succeed in finding some reasonable explanation for it. A most extraordinary thing it certainly is. Where do these pretty girls, who look so extremely youthful as they appear in

décolleté costume in the literary journals, get their sudden knowledge and dramatic power, and facility and grace in the use of language? How is it that they, never having had experience of life, can go down into the deep places of human thought and feeling and bring forth a message that moves the souls of mature men and women? How have they acquired such a grasp of life? What occult apprenticeship have they served in the school of the Muses, that they write at once with such dignity and grace and finish? I really know of nothing more in the nature of a modern miracle than the sudden blossoming out of the American girl as a novelist. There is something mysterious about it—something almost uncanny. I hope I may be pardoned for saying that it affects me with the same incredulous amaze as if I should hear a child of four months suddenly declaiming in good English the virtues of coffee or tea—beverages which it had never tasted. A perplexing and vexing phenomenon indeed, and one that seems to successfully challenge explanation.

Nevertheless, some critics, admirably fitted for the task, have essayed to solve the problem. Mrs. Humphry Ward, in my judgment, has come the closest to a satisfactory explanation—perhaps because she does not approach the question directly, but touches it with the happy insight of indirection, in her Introduction to the Hawthorne edition of Charlotte Brontë's works. *Hereditary knowledge of the art of speech*, is her clever explanation, boiled down to a single clause. The arts of society and letter-writing, she says, pass naturally into the art of the novel; and for generations women have been practicing polite conversation and graceful, facile correspondence. It has become an inherited second nature to the educated, well-bred woman, young or old, to converse well and to write expressive letters. And when you come to analyze the modern novel, how largely it consists of clever talk and that superficially introspective sort of gossip with which women delight to prolong their letters, leaving some half dozen P.S.'s to furnish the facts, as a sort of premeditated afterthought. The educated girl takes as naturally to this manner of expression as a duck to water, and can write a brighter letter at the age of thirteen than the average young man at nineteen. And it is but a step from the bright letter to the bright novel—that is, to the structural and detailed part of it. This would seem to account for the literary facility, the style, the constructive art, of the young girl novelist.

As to the inventive factor, the Brown Chair has a theory of his own. He notes that none of the modern girl novelists—not even Mary Johnston—is original. Their plots and their materials have a decidedly familiar flavor. The popularity of the historical novel in this country, at the present time, gives the girl novelist a rare chance to derive her plot, half-shaped, as it were, from historical sources. Her material, of course, she takes from the same source bodily. All this is perfectly legitimate. My point is simply that circumstances especially favor the clever, adaptive girl novelist with her inbred conversational and letter-writing facilities. The feminine mind is imitative almost to the point of genius. It delights in copying, and its copies are inimitable—as copies. For proof and illustration, observe women's fashions and their music. What country girl, with merely an up-to-date fashion plate, cannot get herself up dazzlingly and irreproachably *à la mode*? And who can play an instrument by rote so

skilfully as a woman—or is less original as a musician? So in literature. The imitative cleverness of the bright girl—amounting almost to genius—enables her to construct the framework of a novel after the best conventional models with amazing skill and neatness. Most of the designs which have been used in our modern historical novels are furnished freely by Sir Walter Scott. And indeed Scott is so largely not a forgotten but an unread novelist with the present generation, that few of us would be competent, I imagine, to point out just how freely he had been borrowed from.

Mr. George Moore, in the *North American Review* for April, has something rather pertinent to say on the superficial cleverness of women—though he says it with an air of conscious and patronizing superiority which I do not like. "The average woman," he exclaims, "seems so much more intelligent than the average man! Her appreciation of a book, a picture, a symphony, is more interesting than his. The woman is at least alert and sympathetic, the man is stolidly indifferent. It is quite true that in the ordinary intercourse of life it is difficult to perceive man's superiority. It is not until the hand is laid to the work that it manifests itself. Only in the art of acting, and perhaps in that of singing, is woman the equal of man. Her poetry is as inferior to Shakespeare's or Shelley's as her music is to Beethoven, and it is as impossible to think of her writing 'The Human Comedy' as it is to think of her painting Michael Angelo's 'Last Judgment' or carving the statue of 'Victory' in the Louvre. . . . It would be as vain to seek a symbolic novel among women as to seek a religion. Women occupy in art exactly the same place as they do in religion; they worship very prettily the gods that men create for them. They make very good saints, and they carry our ideas very gracefully across their fans. The Brontës wrote some admirable novels, melodramatic and social, but is it necessary to point out that 'Jane Eyre' is not a symbol of a moral idea? that 'Villette' is charming, and that 'Wuthering Heights' is melodramatic? George Eliot tried to think like a man, and produced admirable counterfeits of his thoughts in wax-work. So far her novels may be said to be symbolical. Are Adam Bede and Arthur and the facetious farmer's wife more living than the figures in any wax-work show? They are dumpty and doll-like, their eyes are fixed, and their skins are sallow and reddened. Maggie Tulliver seems for a moment like the embodiment of an ethical principle, but the story is interrupted by a flood, and the critic asks if the subject of the book is Maggie's temperament or the rising of the Floss."

There is a contemptuous tone in this critique which gives it at least the color of sex-snobbery and arrogance. Yet I think that Mr. Moore is right in his assumption that women are by their mental constitution incapable of producing vitally original and typical—or, as Mr. Moore expresses it, "symbolical"—novels. There are not many of these truly great and typical novels, to be sure, in any literature, but the few that have been written are the products of the masculine mind. Certainly, we need not look for an enduring novel from the exotic genius—if we may call it genius—of the girl novelists. Their work may be entertaining, "charming," even brilliant, but it is not and cannot be vital and supreme. Even "To Have and To Hold," popular and generally admired as it now is, will be entirely forgotten, I venture to say, in five years.

BROWN CHAIR.

PERSONALS

—We regret to note the announcement that Rev. R. S. Storrs, D. D., late and for fifty years pastor of Pilgrim Church, Brooklyn, is dangerously ill.

—Rev. Alexander Burns, D. D., LL. D., ex-president of the Hamilton Ladies' College, and one of the most widely known Methodist ministers in Canada, died at Toronto a week ago.

—The Malden *Evening Mail* of May 28 publishes the very excellent Memorial sermon preached by Rev. E. H. Hughes in Centre Church, that city, before Post 40, G. A. R., on the previous Sunday morning.

—Rev. R. H. Washburn, of Troy Conference, has received the degree of S. T. D., on examination from the American University of Harriman, Tenn. Dr. Washburn is a graduate of the Boston University School of Theology.

—The *Congregationalist*, misled by a premature report in the daily press, states that Bishop Vincent's episcopal residence is Syracuse, N. Y. Our neighbor is now probably aware of the fact that his residence is Zurich, Switzerland.

—Dr. Charles F. Bradley, professor of New Testament exegesis in Garrett Biblical Institute, Evanston, Ill., has been granted leave of absence for a year. He has not been in good health, and it is thought that a year's release from work will hasten his complete restoration.

—The post-office address of the returned missionary evangelist, Rev. Dr. W. H. Daniels, of the Northwest India Conference, is 22 Union Park, or Methodist Book Store, 38 Bromfield St., Boston. He will take engagements for missionary addresses and other occasional services.

—The *Independent* says, in last week's issue: "We congratulate the Methodist Church on the election of Dr. Henry K. Carroll as assistant secretary of the Missionary Board of the Methodist Episcopal Church. A more competent man could not be found. His long connection with the *Independent* gives us full warrant for promising the best and wisest service from him."

—Dr. Melville M. Bigelow, of Cambridge, was recently elected to the single vacancy in the membership of the Massachusetts Historical Society, the oldest and most dignified society of the kind in the English-speaking world, and the Valhalla of living men of distinction in Massachusetts. The number of members is limited to one hundred; to be one of whom is considered the acme of all things here.

—The *Congregationalist* of last week says: "Rev. Dr. Daniel Steele is venerated in the Methodist Church both as a Christian and a scholar. In a notable article in ZION'S HERALD, intended to reassure those who are unintelligently alarmed about higher criticism, he says he believes the Pentateuch to be Mosaic 'in exactly the same sense that the oak tree two centuries old is acornic.' Few scholars now would disagree with that statement."

—We have only time to announce, as we go to press, that Prof. Edwards A. Park, LL. D., of Andover Theological Seminary, died at his home in Andover at 4 o'clock, Monday, aged 91 years and 5 months. In many respects his was the most distinguished name in American theological circles. Profound, acute, fearless, a striking personality, he made a pronounced impression in his lectures, occasional sermons and addresses, and in his published works. In personal intercourse he was one of the most genial and lovable of men. The writer counts it a great privilege that, when sta-

tioned at Garden St., Lawrence, only four miles from Andover, he often heard this theological giant in his lectures to the students.

—The commissioners appointed to arrange for Illinois' statue of Miss Frances E. Willard, to be placed in Statuary Hall at the Capitol in Washington, have invited two young women sculptors of remarkable genius to compete for the honor—Miss Helen F. Mears, of Oshkosh, Wis., and Miss Julia Bracken, of Chicago.

—The New England Conservatory of Music does well to keep green the memory of its founder, Eben Tourjée, by devoting one day in the year to such an observance. Founder's Day was celebrated June 2 by an excursion to Nantasket and a dinner at the institution upon the return of the party. Mrs. Eben Tourjée and her daughter, Mrs. Clara Tourjée Nelson, went with the pleasure seekers.

—A press telegram in the daily papers from Cincinnati states that Bishop Thoburn has become a patient in Christ Hospital, Mt. Auburn, that city. His wife is also a patient in the same institution. The Bishop, speaking freely of his condition, said: "I have returned to this country a physical and almost a mental wreck. Exhaustion of the brain must not be interpreted as meaning the total loss of my common sense. At the expiration of a year it will entirely depend upon the state of my health if I will ever resume my duties again."

—A pretty church wedding occurred in People's Church, South Ashburnham, on Thursday, May 24, at 3.30 P. M., when Mr. Wilbur Fisk Prescott, son of Rev. M. G. Prescott, of Parkman St. Church, Boston, who holds a position as bookkeeper in the Boston Navy Yard, and Miss Georgia A. Perkins, of Ashburnham, were united in marriage. The ceremony was performed by the father of the groom, assisted by Rev. William E. Detling, pastor of the church. The church was decorated with cut flowers and potted plants, and a host of friends tendered their congratulations at the reception which followed at Dr. Perkins' residence. Mr. and Mrs. Prescott will reside in Melrose.

—The *Michigan Christian Advocate* of last week says: "Rev. Dr. Geo. Whitaker, formerly pastor of the Lincoln Ave. Church, will pass through Detroit next week on his way from Portland, Ore., to Cambridge, Mass. He will remain over Sabbath, June 10, and preach morning and evening in his old pulpit." A correspondent from Salem, Oregon, to the *Pacific Christian Advocate* says: "The catholic spirit and wise counsels of Dr. George Whitaker, president of Portland University, are appreciated in Salem, and we regret he cannot stay for the Commencement. It seems singular, but fitting, that he should return to Oregon to heal the division in our educational work which he tried to prevent nine years ago. He was a prophet then, and he is savior now."

—We are pained to announce that Mrs. Mary Bancroft, wife of Rev. A. B. Kendig, D. D., passed away, Saturday, June 2. She was born in Wyoming Co., N. Y., sixty-six years ago, the second daughter of Dr. and Mrs. Benjamin Bancroft, Dr. Bancroft being a cousin to George Bancroft, the historian. Dr. Bancroft gave his children the best educational advantages, Mary receiving her education at Ingham Collegiate Institute, Leroy, N. Y. While still in her teens she visited cousins of her father in Canada, and among these Wesleyan Methodist relatives she first heard of conversion and a change of heart as being necessary to salvation. Here she was happily converted, and when, a year or two later, she met

Mr. Kendig while on a visit to her sister in Iowa, she joyfully took up the cares and privileges of a Methodist minister's wife. Marrying at the age of twenty-three, she has for forty-three years been a faithful and efficient pastor's wife. In the early years of her married life she was usually the soprano singer in the church choir, the president of the Ladies' Aid Society, and always had a Bible class of young men or young women in the Sunday-school. She was especially happy and useful among young people, and the best efforts of her life were devoted to church and benevolent work. Her last long illness of two years' duration was borne with remarkable courage and fortitude, her natural cheerfulness and unselfishness sustaining her to the last. A devoted wife and mother, she leaves her husband and two married daughters—Mrs. G. F. Kellogg and Mrs. Silas Peirce—besides numerous relatives and friends, to mourn their loss.

BRIEFLETS

The portraits which appear this week are furnished by the *Daily Christian Advocate* through Curtis & Jennings.

Query: Where has the General Conference left \$248 of the Book of Discipline? We understand that the chief of Methodist parliamentarians, Bishop Merrill, says that it was "left on the table," and is no longer a paragraph of the Discipline. We await the verdict of Bishop Andrews, ally of Drs. Buckley, Eaton and Mains, who revise the new Discipline.

As the demand which the General Conference has made upon our collection plates relieved with this number, copy which has been obliged to wait will find place in the next and successive issues.

Apropos to the discussion of the amusement question, an exchange calls attention to the fact that when John Wesley was in college his mother wrote to him these wise words: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing, to you, is sin."

Indirection is the surest path to self-service. Go around by the way of another's welfare, if you would find your own.

A full account of the dedication of the new church at Medford Hillside, which occurred May 13, is unavoidably crowded over to the next issue by the pressure of General Conference matters this week.

To the declaration that the General Conference has given the church a "new Methodism"—which is true to a certain degree—an optimistic friend replies that it is in harmony with the prophecy of the rapt Revelator who said, speaking of the development of the earthly into the heavenly: "Behold I make all things new." May we indeed have a new Methodism after that fashion!

As an illustration of how another sees it we note the following in the *Outlook*: "It is a mistake to say 'the itinerancy is abolished.' The Bishops must still make an appointment every year for each preacher. Probably ninety-five per cent. of the preachers will still be migratory at short intervals, as before. The rest will have that comparative permanence which secretaries, editors, and other officials of the

church already enjoy. It is thought that the removal of the time-limit will check the emigration of Methodist ministers to other denominations, and also some alleged scheming to get out of the migratory pastorate into the more permanent official stations."

No human heart was ever so hard and cold that something could not touch it and warm it. If we could find the way to it in all cases, we could demonstrate that the most abandoned sinner has some saving remembrance of his Father's house—a divine homesickness, strong enough to win him home at last.

A regular reader requests that the HERALD publish the schedule of prohibitions read by Lay Delegate F. A. Arter, of Cleveland, as proposed additions to ¶248 on amusements, which "rattled the friends of the section." Mr. Arter proposed to amend the paragraph so that it should read after the words, "attending theatres, horse races, circuses, dancing parties, or patronizing dancing schools"—"opera, grand opera, living pictures, tableaux, charades, prize fights, bull fights, dog fights, cock fights, yachting, roller skating, football, baseball, curling, and playing the following games: backgammon, billiards, checkers, chess, dice, croquet, polo, pool, golf, lawn tennis, cricket, one o'cat, two o'cat, shinny, la crosse, pillow, Denmark, blindman's buff, prison goal, tug of war, crokinole, matedore, raffling, crap shooting, pitching quoits, archery, ten pins, shuffle board, bicycling, grab-bags, basket ball, house ball, hand-up, baltie collie, crack about, over the barn, house over hally over, corner ball, black baby, marbles, game of authors, and that dangerous game of chance of casting lots for seats of General Conference delegates."

Too often in the act of prayer we bow the body instead of the spirit. Unless the soul bends reverently and sincerely, we might better be walking or running than pretending to pray.

THE VOICE OF THE CHURCH

ELSEWHERE will be found an outline of the work of the late General Conference given in a condensed form and classified, so that he who runs may read and understand. While the Conference was radical in most all that it did, it was not dangerously radical. It made changes that many of the leaders of the church have advocated for many years, and which even the opponents of those changes knew must come in the course of time. In other words, the latent and growing convictions of the church at large found expression in the acts of the Conference. These results express the inner heart and intellectual life of the people, and will, therefore, at once be accepted and endorsed. Although there was much commotion, there was no revolution. The Conference was so distinctively representative of the church at large in spiritual and intellectual elements that its decision and utterances may be unreservedly accepted as the voice of the great mass of the membership. They spoke in its councils, and their voice has sounded to the uttermost parts of the earth. Thus back of what was done is the great reserve of desire and conviction which not only inspired the conclusions of the Conference, but will stamp them with the seal of authority. While the acts of the Conference may be

cause for great satisfaction, there is greater satisfaction in perceiving that the heart of the church is sound, and that what has been done is but a harbinger of what will be done.

One great element of strength was that one-half of the members were free from motives of self-interest. The laymen were not subject to the seductive influence of place-hunting. In justice to the silent and unselfish ministers it can be truthfully said that a large percentage of this order labored earnestly for the general welfare of the church. In co-operation with their lay colleagues they burned midnight gas in committee meetings and in the careful preparation of reports. The best work was not done on the floor of the Conference. Men who seldom asked for recognition of the chair were earnest and untiring in the performance of committee duties. The fact that the Conference did not once run out of business can be credited to the quiet workers on the committees. On the other hand were the determined and persistent office-hunters, not very large numerically, but by means of their peculiar methods capable of influencing many of their associates so as to create the impression that their number was legion. There was thus arrayed two opposing spirits—the personal and the altruistic. The people may lift their hearts in thanksgiving that the altruistic spirit was the stronger, and that systematic self-seeking received a severe rebuke.

The Conference was perhaps not as carefully discriminating as the more sensitive would like, but it made its meaning understood. The Bishops were made to feel that they are to the last degree the creatures and servants of the church, and that they must not assume to use any of the prerogatives of their high office for personal ends. Still, while individual Bishops may deserve this censure, it was unfortunate that the innocent were censured alike with the guilty. It is to be hoped that those most concerned will heed the voice of the church and not give further offence.

In the matter of examining and consolidating the publishing business little can be said in the way of criticism. The adjustments as viewed in the light of present information will save a large amount of money and not cause much of any harm. The action of the Conference in placing certain papers under the management of commissions will have a beneficial effect in that it will arouse and compel the exercise of latent capabilities and contribute to the development of a healthy independence on the part of those who have been thus thrown upon their own resources. Outside aid in such instances, like indiscriminate almsgiving, is an injury rather than a help. It is a matter of supreme importance for all the agencies of the church, as far as their nature will allow, to develop a spirit of aggressive independence.

Centralization of authority and responsibility in one executive head in the management of great benevolent enterprises is a most excellent theory. Its operation will be watched with keen interest. All centralization of power is excellent if the right officer is chosen; but if an incapable man is elected the service will correspondingly suffer, unless the officer is wise

enough to use the executive ability of his subordinates.

While many things were done that can be commended, there are a few that will be recognized as being unwise, even by those who labored for their accomplishment. Just why a man who was not re-elected to a General Conference office should receive any part of his salary after his term has expired, is a matter that is not quite clear. The powerful argument of precedent was urged as the reason for allowing all of the late General Conference officers to draw one-half of their regular pay until they could be provided with work by the Bishop or until the regular meeting of their Annual Conferences. Previous General Conferences have allowed full pay in cases of this kind, but this Conference reduced it one-half. A large proportion of the money thus voted away will come from the profits of the Book Concern—really it will be taken from the superannuated preachers and other Annual Conference dependents. The men who will be thus aided are very worthy brothers, but they have all been receiving large salaries, ranging from \$2,500 per year to \$5,000, for many years. It is to be presumed that they have saved some money, and that they would not suffer if compelled to rely on their own resources for a few months. They will receive several thousand dollars that they have not earned—more than a large army of superannuate preachers and the families of deceased preachers get in years. Attention is called to this action for the purpose of showing that while the Conference did many heroic things, it did not entirely break away from the traditions and influences of the past, and that the first General Conference of the new century will have something to do.

Equal lay representation and the removal of the time limit, together with sundry changes in the management of local societies, will give the members more responsibility in church affairs and will correspondingly increase their efficiency. While the ministers may have been stripped of some of their power, the church has gained, and the gain of the church is of greater moment than the gain of her ministers.

The amusement question is in a peculiar condition. It is something like an unburied corpse. The influence of the rules has been greatly weakened by the peculiar action of the Conference, and there is little doubt but that the desired change will be made by the next Conference.

The deaconess work will now have the watchful oversight of the Bishops as the board of managers, and the various branches of this department of church work will come under the control of central authority.

A step was taken in the direction of federation, but it was a timid and halting step. Perhaps it may lead to great results.

The organic law will start on its rounds next fall. It is a compact and comprehensive document, and its adoption by the Annual Conferences will be another forward stride.

The conclusion of the whole matter is that the General Conference has greatly increased the power of the church by removing traditional hindrances, and that, thus unencumbered, Methodism will be better prepared to meet the responsibilities and opportunities of the opening century.

CHRISTIAN GROWTH -- LIKE THE LILIES

REV. THEODORE L. CUYLER, D. D.

ON the northwestern shores of the Lake of Galilee, and beside the waters of Merom, may still be seen a gorgeous flower of luxuriant softness, with three inner petals, which is known as the Huleh lily. There is a strong probability that in the time of our Lord, when the soil of Palestine was under high cultivation, this brilliant flower abounded, and may have been in sight when He said to His auditors in the Sermon on the Mount, "Consider the lilies of the field, *how they grow.*" If they were an object lesson to His hearers then, they are equally so to all Christians in these days. No subject can be more thoroughly practical than growth in grace; it is finely illustrated by the growth of the lily.

The first lesson to be learned is that the flower to which Jesus pointed grew by the

ACTION OF THE VITAL PRINCIPLE WITHIN IT.

A bit of white marble is the same thing today that it was a century ago; it has no life. But there is a subtle, mysterious principle in the lily which slowly lifts it from the ground and expands it into an exquisite cup of white and gold. Life in the natural world is never self-produced. The first lily was the creation of God; all the rest have been its propagated successors. Spiritual life is never self-originated. It is born of the Holy Spirit. It begins with the entrance of the Lord Jesus into a converted soul; that is regeneration. He that hath the Son of God *hath life*. The Apostle Paul meant just this when he said, "I live; yet not I; it is Christ that liveth in me."

This is a profound mystery; but there is not a genuine Christian on the round globe but has a certain measure of his divine Master in his inmost soul. Our only anxiety need be whether we were truly converted and whether we really have Christ within us; if we were sure of that, then we may dismiss anxiety just as the lilies do, and grow just as they grow without any worry. Some good people distress themselves needlessly.

We are not required to furnish the growing principle or agent; the Spirit of Christ furnishes that. The mariner is not required to provide the wind; he has but to set his sails to the breeze and his ship floats onward. Saving faith is receiving the Christ-life into the soul; while that divine life is there, growth may go forward. Precisely this did the Master teach when He said, "If ye abide in Me, and I in you, ye shall bear much fruit." Heart-union with Him is the only source of the Christian life.

A true servant of Jesus draws his motives of action from his deep loyalty, his deep heart-love, to his Redeemer. These are his roots. Up from these hidden roots spring his daily obedience and devotion to those things which are pure and honest and holy and of good report. These are the motives which keep him self-denying and steadfast. They hold him firm in times of sudden temptation as stout roots hold a tree against the assaults of a gale. The reason why Paul never fell from grace is that he was rooted

and grounded in Christ. Jesus held him, and Jesus fed his strength. That is the double office of a root; it holds and it feeds. Here is the test question with all my readers who profess and call themselves Christians. Are our hearts in all their motives, desires and affections so united to Jesus Christ that we *draw Him up* into our daily lives? Do we keep the connection close by secret prayer? Is Jesus actually in us? Is His law our law, are His interests our interests, do we give conscience the casting vote, and always say honestly to our Saviour, "What wilt Thou have me to do?"

There is a second fact about the growth of the lily that must not be lost sight of by the person who desires to grow in grace. The lily grows not only by its inward principle of life, but by

THE HELP OF ITS SURROUNDINGS.

Put a lily into an exhausted receiver, and it dies for want of air; put it into a dark cellar, and it perishes for want of light; send it off to Greenland, and it dies for want of warmth; stick it into a dry sand-bed, and it dies for want of moisture. Air, light, warmth and moisture are indispensable. When these conditions are fulfilled, observe how busily the flower assimilates into itself the required particles out of the atmosphere, out of the soil, out of the sunshine, and out of the rain-drops.

A similar provision is made for us that we may develop our Christian character and enlarge our Christian life. God's holy Word is our light; we must open our souls and let it in. "The entrance of Thy Word giveth light," said the old-time Psalmist.

God's Book is soul-food also; the strongest Christians are hungry feeders on the Bible, and the want of it accounts for the emaciated skeletons in the churches. Christ's love is "shed abroad" in the hearts of His loyal followers—as sunshine is shed abroad in a garden—and that supplies warmth. The gift of the Holy Spirit, which cometh down like the dew and the rain, supplies the moisture. And so God giveth the increase. But if we neglect God's Word, steep our hearts in the frigid atmosphere of worldliness, and quench the vital fire of the Holy Spirit, we are cast out and withered. If growth doesn't kill sin, sin will kill growth! Brethren and sisters, if you are declining in godliness, if you are losing the joy, the sweetness, the strength and the fragrance of a fruitful life, it is entirely your own fault. It is not possible for us to create spiritual life, but it is awfully possible for us to produce spiritual death!

Those lilies which spring up among the marshes of Lake Huleh (the ancient Merom) grow from the mud, and yet they grow *clean*. Pure as a lily, is a proverb. We inherit a foul, depraved nature and live in a very dirty world, but Jesus Christ can give us purity of heart. Thence comes purity of living. There must have been a rare loveliness in the flowers which our Lord described as surpassing the royal attire of Solomon.

Before all of us Christ sets an ideal which we are to aim after; it is the

"BEAUTY OF HOLINESS."

Our prayer must constantly be that the beauty of the Lord our God may be upon

us. Jesus enjoined upon all His disciples to study Him, to learn of Him, to keep His commandments, and to seek His Spirit. A Christian is the representative of Christ; how all-important that we make our religion winsome!

The lives of such men as Spurgeon and Moody are the most eloquent sermons in behalf of the Bible they fed upon. No group of lilies in the gardens of Bermuda shows fairer in the sunshine than Florence Nightingale and Clara Barton in the hospital of suffering, or Mary Lyon training her pupils to "go for Jesus Christ and perishing souls where nobody else was willing to go." All the solid piety is not as *attractive* as it might be. There are thousands of sincere Christians who would be wonderfully improved if they would add a little more of the beauty and fragrance of the lily to their characters. An attractive Christian is the one who hits the golden mean between a too liberal laxity and a sanctimonious severity. He is strict, but not censorious—sound in heart, yet mellow as one who dwells in the sunshine of love. He understands how to do right in the right way.

Look at the lilies! said the Master. Our neighbors will look at us, and with sharp eyes, too. They expect to discover moral beauty in the conduct of those who profess to be followers of the divine Jesus. A follower of Him ought to be worth looking at. Short-lived at best is any human life; as a flower of the field so it flourisheth. Death is but a transplanting to a higher clime. "My Beloved is gone down into His garden to *gather His lilies.*"

Brooklyn, N. Y.

THEATRES

DR. W. B. PALMORE.

Editor St. Louis Christian Advocate.

THERE is nothing more conspicuous and vastly out of proportion in the ruined and exhumed cities of the world than the theatres; especially is this so of Pompeii and Herculaneum. After seventeen hundred years of silence they are being gradually exhumed, to astonish the world with the splendor of their art, the brazen intensity of their sin, and the magnitude of their playhouses. In fact, the student of history, as he stands today in the vast arenas of Tauromenium, Pompeii, or Herculaneum, can hardly explain how it was possible for such small cities to build and sustain such enormous theatres. The larger part of the adult population of Pompeii could doubtless have been gathered into her largest playhouse.

The site of the temple of Diana and that of the theatre are the most immense of all the silent and solemn ruins of Ephesus. The Colosseum of Pagan Rome still stands between the Esquiline and Palatine Hills, like the open crater of an extinguished volcano, with 87,000 vacant seats, where 100,000 cruel spectators could stand and gaze with delight upon wild beasts tearing the limbs and lives from pure Christian girls, mothers and men, in a vast arena where multitudes of martyrs poured out their life blood to transmit a pure faith to us, and teach their pagan pleasure-seekers how Christians could die. In the language of Charles Dickens: "The most impressive, stately, solemn, grand, majestic, mournful,

sight conceivable, and, God be praised, a ruin!"

The further people live from the true God, the more at home they are in the theatre, whether by the Euphrates, the Tiber, or the Mississippi. Human nature, dominated by lawless love or lust, is very much the same, whether in Babylon, Pompeii, or St. Louis. The thought of the sufferings of the multitudes of Christian martyrs in the pagan theatres of the olden time is a sad one, but not half so sad as the thought of the thousands of young men in St. Louis today who have been reared in Christian homes in the country, and have lost their faith, and are perishing week by week, and Sunday by Sunday, in this saloon-cursed, Sabbath-desecrating, brewer-worshipping, God-forgetting city. Thousands of them never think of entering the church of their fathers.

Robert Pollok, the brilliant Scotchman who immortalized his name in writing "The Course of Time," said:—

"The theatre, from the very first, was the favorite haunt of sin;
Though wise men, some very wise and worthy men,
Maintain it might be turned to good account.
Perhaps it might be, but never was;
From the very first to last it was an evil place."

Dr. Johnson, one hundred and fifty-three years ago, put into the mouth of his friend, David Garrick, at the opening of the Drury Lane Theatre, the following prologue:—

"Hard our lot that here by fortune placed
Must watch the wild vicissitudes of taste;
With every meteor of caprice must play,
And chase the new-born bubbles of a day.
Ah! let not censure term our fate our choice,
The stage but echoes back the public voice;
The drama's laws the drama's patrons give,
And he who lives to please, must please to live."

The relentless law, that "he who lives to please, must please to live," has not only kept the stage down to its debasing level, but in too many instances it has emasculated the tripod and muffled the pulpit, to the delight of the devil, the disgrace of civilization, and to the impotence and shame of the church.

PROVIDING FOR THE BENEVOLENCES

REV. L. H. DORCHESTER.

A NEW method of providing for the benevolences of the year was presented at the People's Church, Boston, on a recent Sunday. After preaching on the subject, the plan was presented by which each person should give a certain sum per month for ten months. For example, 25 cents a month, making \$2.50 for the year; 50 cents a month, making \$5; or \$1 a month, making \$10 for the year; and so on. These pledges provide for the regular Conference collections for the year excepting Church Aid, to be presented by the pastor of the church to be aided. A package of ten special envelopes, duly marked "Benevolences," is given to each

contributor, so that each month the amount can be paid when the customary church offering is received. A special collector will keep these benevolent accounts, and the pastor will divide the money according to apportionments. The people responded well to this plan. About one hundred pledges were received at once, the total amount being nearly \$100 in excess of what was paid last year for benevolences. Many regular contributors were absent, and are now being canvassed with good results. Of course there will be some shrinkage; but the outlook is good for a gain of nearly \$200 over last year's total.

This plan has much to commend it. It will do away with frequent benevolent collections. The people have chances to give at every service anyway, for the regular church expenses. The benevolent giving will be systematized and will thereby yield more money. Strangers may not help as much on the benevolences, by this plan, but it enlists the regulars more fully, the ones who ought to be enlisted; while the strangers can give to current expenses. The monthly plan of giving will obviate the great strain at the end of the year, with all the uncertainties of favorable weather. Most of the contributors will follow the monthly instalment plan, even if a few should prefer to pay their pledges all at once. With most people in the majority of churches the instalment plan of giving is adapted to their financial condition. This plan does not do away with the work of educating the people in the various benevolent causes. Information will be imparted as formerly; for example, on Children's Day reference will be made to the subject of Education, and the work of the Board of Education will be explained; only there will be no need of following with an appeal for money. Simply say, the money given this month will be devoted to the cause of Education, or so much of the money as is called for by our apportionment.

Now, there is great need of some such plan as this for the taking of the benevolences in most of our churches. So long as the expenses of the various benevolent boards are like regular current expenses in a local church, it seems as if some systematic way of providing for them were called for as truly as for the local church expenses. This is a practical consolidation of benevolences which gives all causes a fair chance, and which, if properly presented and worked, ensures good results.

Boston, Mass.

Browning's Sainly Quality

IF to live in the world as if not of it indicates a saintly nature, then Robert Browning, Sr., was a saint, a serene, untroubled soul, conscious of no moral or theological problem to disturb his serenity, and as gentle as a gentle woman, a man in whom it seemed to me no moral conflict could ever have arisen to cloud his frank acceptance of life as he found it come to him. He had, many years before we knew him, inherited an estate in Jamaica, but on learning that to work it to profit he must become a slave-owner, he renounced the heritage. And knowing him as we knew him, it was easy to see that he would renounce it cheerfully and without any hesitation. A man of a rougher and more energetic type might have tried the experiment, or questioned the judgment—at least

have regretted his own integrity—but he could have done neither. The way was clear, and the decision must have been as quick as that of a child to reject a thing it abhorred. His unworldliness had not a flaw. So beautiful a life could never have become distinguished in the struggles and antagonisms which make the career of the man of the world or even the man of letters, as letters are now written, for he was one, and the only man I ever knew, of whom one would say that he applied in the divine sense the maxim of Christ, "resist not evil;" he simply and by the necessity of his own nature ignored it.—W. J. STILLMAN, in *Atlantic*.

GENERAL CONFERENCE

The Last Day

Tuesday, May 29, was the closing day of the General Conference of 1900. The attendance of delegates and visitors was unusually large, in spite of the fact that many expected to leave on the afternoon and night trains. A variety of business was transacted, mostly of a supplemental nature for the purpose of completing the business of preceding days. Some independent action was taken, which will be explained elsewhere.

The closing ceremonies were simple, yet impressive. During the day Bishops McCabe, Cranston, Moore and Hamilton took turns in the president's chair.

Shortly before noon Bishop Merrill took charge. He presented Bishop Bowman, who gave the Conference a few parting words of farewell. He was deeply affected, as were many of the delegates.

At noon all unfinished legislative business was laid on the table, and nothing was in order but complimentary resolutions. The resolutions were exceedingly comprehensive, and yet brief.

After the reading of the journal and the roll-call, John Farson, president of the Chicago Social Union, was introduced and made appropriate remarks. "Sweet By and By" was sung, and the closing remarks were made by Bishop Merrill. Bishop Warren offered prayer, the doxology was sung, Bishop Merrill pronounced the benediction, and the great reform Conference was no more.

What the Conference Did

An examination of the work of the Conference shows that it was radical almost to the verge of being revolutionary. Most of the changes wrought had been under discussion for many years. They reached their culmination in this Conference, and thus mark it as distinctively reformatory. It illustrates the old formula, "agitation and then revolution." In this instance the reform came before the agitation had reached the revolutionary period. To use the expressive figure of Bishop Moore, "They docked the old ship, scraped off the barnacles, and made her new." To continue the figure, the grand old ship of Methodism will now sail the ocean of time with greater speed and safety than ever before. The work of the Conference can be best understood by being grouped under department headings. So we herewith give a summary in outline:

Admission of Laymen

During the quadrennium the Annual Conferences had carried an amendment to the constitution originating from the Rock River Conference, which provided for the equal representation of laymen in the General Conference. There was a question as to whether the amendment could be made effective at this General Conference, or

would have to lie over. The point in question was the admission of the laymen this year or four years hence. Owing to the unanimity on the subject, the amendment

the right of petition. Bishops are required to make the episcopal residence a *bona fide* residence.

The Publishing Interests

By resolution, a detailed exhibit of the gains and losses of all branches of the publishing business of the church was furnished to each delegate. As a result of the previous agitation and the information furnished, which showed a heavy loss, some important changes were made. The *Northern Christian Advocate* at Syracuse was turned over to a commission to be published without a subsidy. The Book Depository and the *California Christian Advocate* at San Francisco were also delivered into the hands of a commission. The *Central Christian Advocate* and the Depository at St. Louis were moved to Kansas City, and the *Rocky Mountain* and *Omaha Advocates* were practically absorbed by the *Central*. The subsidies of the other *Advocates* were reduced and restrictions imposed that will cause those in charge to work hard to keep the papers going. The subsidy of \$7,000 to the *Methodist Advocate-Journal* at Chattanooga, Tenn., was discontinued by the action of the committee, but on the last day the Conference, under the influence of a very earnest plea, allowed the subsidy to remain. The effect of these changes will be

time. The limit was not removed from the term of presiding elders. A change of interest to probationers and undergraduates was made. Unordained preachers can now



REV. A. B. LEONARD, D. D.
Missionary Secretary

was adopted and all the disciplinary changes necessary were made during the first day of the Conference. Provisional lay delegates had been elected by the Annual Conferences, and as soon as the final action was taken these provisionals were seated, thus making a General Conference of over seven hundred members composed equally of ministers and laymen. The action in this matter was unanimous.

The Bishops

A resolution was adopted requiring that Bishops and General Conference officers should not make a charge for more than actual expenses when officiating at dedications, re-openings of churches, and commencements. Missionary episcopacy was confirmed, and two Missionary Bishops for India elected. Two general superintendents were chosen, and an episcopal residence fixed in China and Europe. The Conference determined the episcopal residences and where the Bishops should live, in place of allowing the board to settle the matter by seniority as heretofore. The resident Bishops of the foreign fields were directed to prepare written reports for the



REV. W. F. McDOWELL, D. D.
Secretary Board of Education

to save a large sum that has been going to waste and to place a premium upon the development of home resources.

Benevolent Societies

The matter of the consolidation of certain of the benevolent societies was referred to a commission, which will study the matter during the quadrennium and report their conclusions in the church press in time for the matter to be well considered before the next General Conference, so intelligent action can be taken then. Co-ordinate corresponding secretaries were abolished except in the case of the Freedmen's Aid Society, which still has two co-ordinate secretaries. The Missionary and Church Extension Societies now have one corresponding secretary and a first assistant elected by the General Conference. The chief secretary of all the societies is the executive officer. Authority and responsibility centre in him. The boards of the respective societies may elect additional assistant secretaries.

For the Pastors

The act of the Conference of supreme interest to the pastors was the removal of the time limit. This does not mean that pastors must remain at one church indefinitely, but means that the Bishops may reappoint annually for an indefinite length of



DR. H. K. CARROLL
Assistant Missionary Secretary

perform marriages. Certificates from other than Methodist institutions of learning, when of approved grade, will be accepted by examiners.

Trustees and Stewards

Under certain conditions where there is not a conflict with the State law, the trustees of a local society may be elected by the fourth quarterly conference, which for this purpose shall be composed of all members over twenty-one years of age. The stewards are to be elected in the same way, but no one but the pastor can nominate the stewards. Also class-leaders must now be approved by the quarterly conference.

The Deaconesses

The management of the deaconess interest of the church is now vested in a special board composed of the Board of Bishops, and the Woman's Home Missionary Society has been authorized to revise its constitution so it will conform to the new order of things. All the deaconess interests will thus have a general oversight. Provision is made for receiving and directing deaconesses and for carrying on deaconess work.



REV. W. A. SPENCER, D. D.
Secretary Church Extension Society

next General Conference the same as the Missionary Bishops. The pay of retired Bishops was fixed at one-half the amount allowed the effective Bishops. The Conference expressed the opinion that in refusing to receive a delegation of Wisconsin preachers Bishop Walden had denied them



REV. J. M. KING, D. D.
Assistant Secretary Church Extension Society

The provisions in detail will appear in the new Discipline.

The Epworth League

The only change made in the management of the League was to consolidate the

offices of League secretary and editor of the *Epworth Herald*. This was done in the interest of economy. A leading reason urged was that the duties of the two offices



REV. M. C. B. MASON, D. D.
Secretary Freedmen's Aid and Southern Education Society

were so nearly alike that they could be easily performed by one official.

The Amusement Question

The status of the amusement question is that the minority report providing that no change be now made was adopted, and then tabled. Two lines of interpretation are being urged: One claims that the situation remains unchanged, while the other claims that when the substitute was tabled it carried the specifications of \$248 to the table with it.

The New Constitution

The document known as the new constitution or organic law of the church is a formulated statement of those parts of the Discipline which constitute constitution as distinguished from statutory enactments. It is scattered through the Discipline in such a way that it is hard to get at. For twelve years this organic law has been before the church, but has never had a fair consideration in previous General Conferences. The document was adopted, with several amendments, and will now be submitted to the Annual Conferences for ratification. If it is ratified by two-thirds of the members of the Annual Conferences, it



REV. W. V. KELLEY, D. D.
Editor *Methodist Review*

then becomes the constitutional law of the church. The most important change made was to substitute the words "lay member" for "layman" wherever used, so as to remove all ambiguity of meaning. This is accepted as a victory for the woman question.

Federation

The disputed point in the matter of federating with the Methodist Episcopal Church, South, was the matter of locating new churches in Southern territory. Quite a number of members were opposed to the abandonment of any part of the field now occupied, or of hesitating in the development of new fields. As it now stands, the matter of building new churches in the South is left with the pastor, presiding elder and Bishop having charge.

Church Extension

Important action was taken for the protection of the Loan Fund of the Board of Church Extension, which will make it hard for churches to obtain loans in the future. For years there has been a provision in the regulations of the board which enables the board to appropriate the collections from a given Conference for the purpose of replacing money lost on loans or interest in that Conference. This was removed by a resolution providing that hereafter no money collected for Church Extension purposes shall be used to replenish the Loan Fund.

Late General Conference Officers

To the surprise of many, a number of well-known General Conference officers were not re-elected. The plea was made



REV. T. B. NEELY, D. D.
Secretary Sunday School Union and Tract Society

that they would be left without employment until their Annual Conferences met, so the Conference ordered that they should be allowed half pay until Conference time and they could be given an appointment, providing the Bishop did not find something for them to do meanwhile.

Theological Professors

The Conference was spared any debate over questions pertaining to the election and confirmation of theological professors. During the closing moments the Conference was asked to order that a professor in a Methodist school of theology may be confirmed by a majority of the Board of Bishops, and the Conference so ordered.

Twentieth Century Movement

A complete scheme of organization for making the Twentieth Century Thank Offering and Evangelistic movement a success was adopted, and pastors are urged to get their machinery in place at once. Special contributions to the Missionary Society will be counted in this offering. The evangelistic movement must be organized at once, and will end one year from next December. The limit was placed at eighteen

months so there would be no delay. It is understood that if a pastor has his organization perfected he can keep on going after the limit has been reached.



REV. W. P. THIRKIELD, D. D.
Secretary Freedmen's Aid and Southern Education Society

Notes and Comments

—While Bishop Moore was presiding Bishop Hartzell presented him with a handsome gavel of ivory and ebony made in the St. Paul Industrial School, near Monrovia, Liberia.

—W. L. Woodcock, of Altoona, Pa., bought the table used by the presiding officer for \$500. The table was made in the Boys' Industrial School at Venice, and was brought to this country by Dr. Burt. The money brought by the sale will be used for the benefit of that school.

—G. F. Washburn, of Boston, offered \$100 for the chair used by the presiding officer, and declared that he would present it to the People's Temple, Boston. The chair was turned over to him for that amount.

Flash Lights

—"The more you educate the less you dictate."—Dr. Bradford P. Raymond, on amusement question.

—"It makes no difference what may be the



REV. J. M. BUCKLEY, D. D.
Editor *Christian Advocate*

reputation of the Methodist Episcopal Church if her character is spiritual and sanctified."—John Handley.

—"In a number of years in the pastorate I

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THE FAMILY

BE NOT AFRAID

LANTA WILSON SMITH.

We shrink, dismayed and doubting,
At sight of coming ill,
Forgetting that our Father
Is caring for us still.
Forgetting that most truly
Our times are in His hand;
That keenest self-denials,
And sorest, deepest trials,
May be in mercy planned.

Strong hearts have faith to trust Him
Amidst the darkest hour,
Though pain and deep affliction
Exert their utmost power.
Though dearest earthly treasures
Are on the altar laid,
Faith clings to Love's sweet token,
And hears the words low-spoken:
"My child, be not afraid."

Be not afraid of sorrow,
God knows the grief we feel;
He knows the balm of heaven
Our deepest woe can heal.
His mighty arm can save us,
Trust and be undismayed;
To Him all power is given,
He rules on earth, in heaven,
Believe, be not afraid!

Up through death's open portal,
Beyond our human sight,
God calls the soul immortal
From earthly pain and blight,
When life for us is ending,
Oh, may we hear Him say:
"Fear not; through heaven ringing
Are angel voices singing
Thy 'welcome home' today."
Neieport, R. I.

Thoughts for the Thoughtful

"Whether at Naishapur or Babylon,
Whether the Cup with sweet or bitter ran,
The Wine of Life keeps oozing, drop by drop,
The Leaves of Life keep falling, one by one."

God often breaks the cistern to bring us
to the fountain. He withers our gourds
that He himself may be our shade. — *McCheyne.*

It is because our prayers are too narrow,
because we only want to fill the cup within
an inch of the top, that we are poor. When
we are willing that the cup shall run over,
there comes a springing out from heaven, a
pouring down from above, of that which
fills the cup from the great wealth and
mercy of our God. — *Alexander McKenzie, D. D.*

Spiritual plowman, sharpen thy plow-
share with the Spirit! Spiritual sower, dip
thy seed in the Spirit, so shall it germinate;
and ask the Spirit to give thee grace to scat-
ter it, that it may fall into the right furrows!
— *Spurgeon.*

To be glad of life because it gives you
the chance to love and to work and to play
and to look up at the stars; to be satisfied
with your possessions, but not contented
with yourself until you have made the
best of them; to despise nothing in the
world except falsehood and meanness, and
to fear nothing except cowardice; to be
governed by your admirations rather than
by your disgusts; to covet nothing that is
your neighbor's except his kindness of
heart and gentleness of manners; to think
seldom of your enemies, often of your

friends, and every day of Christ; and to
spend as much time as you can with body
and with spirit in God's out-of-doors —
these are little guide-posts on the foot-path
to peace. — *Henry Van Dyke, D. D.*

We don't get really inside ourselves, even,
into the closet of us, where the Lord tells us
to go in and shut the door, and speak to
Him. We act in a hurry, on the outside,
according to the way things touch us, and
people seem. We even say our prayers
outside. It's the reason of all the wicked-
ness and the pain and the trouble. — *Mrs. A. D. T. Whitney.*

Every one of us casts a shadow. There
hangs about us a sort of penumbra — a
strange, indefinable something — which we
call personal influence, which has its effect
on every other life on which it falls. It goes
with us wherever we go. It is not some-
thing we can have when we want to have it,
and then lay aside when we will, as we lay
aside a garment. It is something that al-
ways pour out from our life, like light from
a lamp, like heat from flame, like perfume
from a flower. — *J. R. Miller, D. D.*

The men of the straitened way are few.
They are apt to be stern-faced men, with
lines that tell of struggle, of fear, of renun-
ciation, but never of cowardice or dismay.
They are apt to be sober-eyed men. They
have looked the world in the teeth; they
have seen life whole and taken its meas-
urements. They are apt to be quiet-heart-
ed men who feel deeply and breathe hard
and clench their fists; and they seldom laugh
boisterously or get excited; they are past
that. They are apt to be tender-hearted
men, but away down deep they are afraid
of fakes and hysterics. They are not al-
ways popular men; in fact, they do not al-
ways act in a lovable manner. People who
are just people bother them, and the people
who are just people do not like them. One
must know them to love them. They have
stuff in them. They are wrestlers; they are
world-makers. — *Rev. Alexander McGuffin.*

Death is a dialogue between
The Spirit and the dust.

"Dissolve," says Death. The Spirit, "Sir,
I have another trust."

Death doubts it, argues from the ground,
The Spirit turns away,
Just laying off for evidence
An overcoat of clay.

— *Emily Dickinson.*

On one occasion I went to see an Etrus-
can tomb in the neighborhood of Rome. It
consisted of two chambers. In the outer
one the bodies of the dead were laid; in the
inner, the articles which the dead had used
and prized most in life were stored up. I
noticed below the roof of the inner cham-
ber small holes in the wall. These were
the places in which the nails had been put
in order to hang upon them some of the
most precious and fragile things that be-
longed to the dead when living. The nails
had long ago fallen out, and rusted away
into dust; and when the tomb was opened
the visitor who first entered it found
the floor strewn with fragments of the beau-
tiful Etruscan vases that had tumbled to the
ground. All earthly hopes and helps are
like nails in the walls of a tomb. In the
course of time they all rust and fall out; the
air of change and death breathes upon them
and they perish, and the precious things of
life that were suspended upon them are
broken and destroyed. The earth is strewn
with the wrecks of things that have fallen
from insecure earthly supports. . . . But
we need not fear for the stability of the nail
upon which our salvation depends. All
God's nails hold. Having loved His own

which were in the world, He loves them to
the end; and neither death nor life, nor
things present, nor things to come, can sep-
arate us from the love of God which is in
Christ Jesus our Lord, or from the love of
one another in Him. — *Hugh Macmillan, D. D.*

IF THINE ENEMY HUNGER

ADELAIDE L. ROUSE.

MISS JANET did not say, like Alex-
ander Selkirk, —

"I am monarch of all I survey,
My right there is none to dispute,"

as she closed the shutters and drew the
curtain, but she felt quite as independent.
She opened the drafts of the big "base-
burner," turned the lamp up, and dragged
her own particular rocking-chair up to the
table. The work in the little house was
done for the day, and for the next three
hours Miss Janet would do exactly as she
pleased. She would finish "Sentimental
Tommy" before she slept, even if the
stockings in the basket on the corner table
did need mending. She reached out her
hand to take up the novel, but she put it
down and went over to the book-case.
"I'll read something solid first," she said,
as she took down "Sartor Resartus" and
adjusted her spectacles. But she did not
read; she leaned back in her easy-chair
and watched the fire.

"I believe I am a lucky woman," Miss
Janet said aloud. "I ought to be thank-
ful that I am perfectly independent. I
have a good, comfortable house, conven-
ient and nicely furnished, and I have
plenty to eat and wear. I have sufficient
income to supply all my needs and a few
luxuries. Of course I'm a lucky woman!
I can take care of myself for many a long
day, and after that I can afford to pay
some one for taking care of me. When I
die there will be plenty of money to bury
me and set up a tombstone to commemo-
rate the virtues of Janet Tompkins, splu-
ster. I am satisfied to have Tompkins on
my tombstone, though there is no use in
denying that I might have had another
name if I had liked. If I had taken the
name I came near having, I would have
spent my life moving about instead of
having this comfortable house."

It was seldom that Miss Janet per-
mitted herself to talk aloud, but this
evening she enjoyed the sound of her own
voice. Darius, a most plump and pros-
perous looking cat, came to her and inti-
mated that he would like to jump on her
lap. She made him welcome, then went
on with her monologue.

"No, there was no reason why I
shouldn't have married John Bradley. I
wonder that I didn't, for I liked him.
I always liked him. He liked me, too,
till that pink-and-white doll baby,
Minerva Carey, who sang in the choir and
gave music lessons, came and took him
away from me. John was music crazy,
and so was she. Well, she married him,
and I guess she's seen the day when she
wished she hadn't. They moved from
place to place, and if Minerva ever had a
carpet to her name, she must have cut it
up a dozen times. What was his busi-
ness?" Miss Janet said, as if Darius
had inquired. "He didn't have any.
He fixed clocks and sewing machines
and tuned pianos, and picked up a dollar
here and there, but what was that in a

growing family? The last time I heard from them they had three children and John was consumptive. Minerva wasn't well, either. She hadn't any pluck or spirit, and she 'slumped' more and more each year. So I have been told. I haven't set eyes on them since their first child was a baby. It was a boy, a pretty boy, the image of John. Let me see, that boy, if he hasn't been starved to death, must be in his teens. Yes, he is thirteen—big enough to be considerable company for his mother. I can't help being sorry for Minerva, though she did take John away from me. Perhaps that is the reason I am sorry for her. Well, well, she must live her own life. Now we'll read a few pages of Carlyle, Darius, just to keep our brains in good working order."

Miss Janet had scarcely read a page when some one knocked. She put Darius down and opened the door. "Only Mr. Farmer with a letter, Darius," she said as she came back. "Let's see who this letter is from. I don't know the writing, and the envelope is thin and sleazy. I feel it in my bones that this is going to prove to be an unpleasant letter. There's one comfort—it can't be a bill. We don't owe any man anything, and that is more than many a man can say."

"MISS JANET TOMPKINS—DEAR MADAM: If you ever had anything against me, you will be more than revenged now. Glance down at the bottom of this sheet, and see who is writing to you, so you may the better appreciate what is coming."

Miss Janet did so, and read the signature. "Minerva Bradley!" she exclaimed. "What will happen next? Keep your paw down, Darius; I must finish this letter." Her eyes roved down the page:—

"To make a long story short, John died a year ago, and I have consumption. I can't last more than a few weeks, the doctor says. I am not going to beg for myself, but I want you to take Jack and bring him up as your own son. He is my oldest child, and the image of the man we both loved. Don't be angry. You were better off without him than I was with him."

"Heartless!" said Miss Janet, pushing her spectacles back. "Whatever his faults were, he is dead now." She let the letter drop in her lap, while her mind wandered from John to Jack, the boy whom Minerva Bradley so coolly asked her to adopt. A boy in her house! It was just large enough for her and Darius, and where could she find room for a boy of thirteen? Miss Janet had always believed, with Plato, that "a boy is the most ferocious of all animals." But the letter said he looked like John, and—"Miss Janet took the sheet up again:—

"I had two girls. One is dead, and my relatives are willing to take the other. They will do well enough by her, but I will not let them have the boy. You must take him. You will love him, if you will allow yourself to do so. He is a good boy, but he has some of his father's failings, and you will know better than any one else how to bring him up. I want to keep him with me as long as I live, but promise me that you will take him when I am dead. This world has been too much for me, and I shall not be sorry to get out of it."

Miss Janet always went to bed precisely at ten. The neighbors might have set their clocks by the time her light went

out. But that night she never slept at all. She sat in the rocker, staring into the fire. The tall, old-fashioned clock in the corner ticked as it had never ticked before. It seemed to say, "If thine enemy hunger, if thine enemy hunger." Miss Janet took up the Testament, and read the latter part of the twelfth chapter of Romans. The clock was still saying, "If thine enemy hunger, if thine enemy hunger." "Feed him," said Miss Janet, aloud.

She rose, and lighting a small lamp, went to the attic. She carried a large telescope bag down to her room and began to pack it with necessities for a few days. Next she laid out her second-best alpaca, which served for a traveling dress. Her second-best bonnet came out of its box, and gloves, veil, umbrella, and wrap were laid in readiness. This done, she went down to the kitchen, poked the fire, tied on a large gingham apron, and began active operations. Before long two tins of biscuit were ready for the oven, and a skilletful of lard was waiting for crullers. Then Miss Janet proceeded to "knock a cake together." This done, she put half a ham over the fire to boil.

It was now five o'clock, and she sat down to rest. Darius, who was much excited by the unusual sight of Miss Janet cooking at night, mewed in a melancholy manner. Miss Janet took him on her lap. "Poor Darius, you'll miss me, I know, but it can't be helped. I can't read the twentieth verse of the twelfth chapter of Romans in any other way. The Lord has given me understanding, and I must use it. This may be the last real peaceful time we shall have together, but I know you will put up with some unpleasantness for the sake of duty. Thusy Benson will take good care of you, and you must keep a good appetite and be sitting on the gatepost, sunning yourself, when I come back. I don't believe that Jack will be cruel to you, Darius. His father never hurt a living thing. No, there was nothing cruel about John; he simply 'slumped!' I'll make it the business of my life to see that Jack doesn't follow him in that respect. It is six o'clock—time I went over to see Thusy Benson. She'll be up and stirring, if the rest are in bed."

As Miss Janet told Darius over their breakfast, a half hour later, Thusy jumped at the chance to keep house for her for a few days. By eight o'clock she was ready to start for the station. She stood in the door, giving her final directions to Thusy.

"Going away for a little pleasure trip?" asked the ticket agent, as Miss Janet bought her ticket.

"Yes, and no," was Miss Janet's non-committal answer. She seated herself on the sunny side of the car and opened "Sentimental Tommy" again. On the train it was permissible to read a novel; one need not preface it with something solid. But the book could not hold her attention this morning. Somehow the engine managed to throb, "If thine enemy hunger," and the whistle shrieked, "Feed him!" "That is what I am going to do," said Miss Janet, half audibly.

It was a good day's ride to the town from which Minerva Bradley had written, and it was growing dusk when Miss Janet reached the house, or rather the room, where she lived.

The sick woman stared at her, and her

first remark, upon recognizing her, was: "How much younger you look than I do! And when we were girls you couldn't be compared to me for looks." Her next words were: "You have come to take Jack away from me?"

"I have come to take you both home with me."

"Why?"

"Because I want you. Why shouldn't I? I have room enough, and it doesn't cost so much more to feed three than one. Besides, if I am to have Jack, I want him now. He looks as if he had seen hard times, poor little fellow!"

"He looks like John, doesn't he?"

"Yes; you can't know how much he looks like him, for you never saw John as a boy." Miss Janet was conscious of being glad that the other woman could not remember the boy John. He belonged to her alone, then. She was back in the past, racing down hill, climbing trees with John, being drawn in triumph on his sled, when a hollow cough brought her back to the present. She must get John's wife away from this cold, cheerless room. In a moment she was her old, practical, efficient self.

"What do you want done with your furniture and other effects? The sooner we can leave the better it will be for Jack and for you."

"Do just as you please. I have no plan. I didn't expect you to do anything for me; I wanted only that you should care for Jack after—"

Left to herself, Miss Janet soon disposed of the old furniture, purchased clothing, and made the invalid ready to travel. Then she telegraphed Thusy to have a fire in the spare chamber and send a carriage to meet the five-thirty train the next day.

Miss Thusy had never before received a telegram, and, as she confided to Darius, this one upset her so that she was in danger of setting the spare bed on fire. But she managed to keep herself in order, and when Miss Janet and her guests arrived the carriage was waiting for them, and a good supper was ready. Thusy guessed that Miss Janet would prefer that she did not stay to supper, so she went home, saying her sister-in-law would need her. Miss Janet blessed her in her heart for her tact, and gave her a suspicious looking bundle which she had brought from the city.

"It feels like a dress," said the delighted Thusy on the way home, "and if it should turn out to be a black Henrietta, what a surprise it would be!" (By the way, the parcel did turn out to be exactly what Miss Thusy hoped.)

Mrs. Bradley was very tired, and she went directly to bed. Miss Janet carried her supper to her, and when the sick woman declared that she couldn't eat another morsel, Miss Janet went down to eat her supper with Jack.

She had found time to make a fire in the sitting-room grate, a luxury which she allowed herself only at rare intervals; but she felt that something was due Jack on his home-coming. She found him sitting, Turk fashion, on the fur rug before the fire, and as the light struck his face, she saw that his eyes were unnaturally bright and his face flushed. She went to him, felt his pulse, and asked if his head ached or if his throat was sore.

Jack smiled. "No, I'm perfectly well,

but I can't help being excited, and perhaps I look feverish. I can't quite believe that it is all true, and that we are to live in this warm house and never be cold or hungry any more. Seems to me I never was in such a warm place. I feel like getting right down on my knees before this fire and thanking God for letting me come."

"It is all true, so just forget all about the cold and hungry times. Now come with me, and we'll see what we can find to eat."

She put her hand on the boy's shoulder, and they went out to the dining-room. It was a blaze of light, thanks to the big Rochester lamp and to the candles which Miss Thusy had lighted a moment before she slipped away. Thusy had put on the old blue china tea-set, and Miss Janet was glad that she had paid an extra shilling a yard for the black Henrietta. It was a supper fit for a lord, poor, half-starved little Jack thought, for there were crisp Saratoga potatoes, escaloped oysters, a wonderful beefsteak, preserves and sponge cake. He had milk from a cut-glass goblet and cocoa from one of the old blue cups, and Miss Janet kept jumping up to bring crab-apple jelly, a baked apple, over which she poured the thickest cream, crullers and seed cakes. Before Jack had eaten half enough to satisfy her, he declared that he couldn't eat a bit more, and added that he never supposed that there could be suppers like that outside of story-books.

"Then you like to read?" "His father over again," thought Miss Janet, as the boy went directly to the books when they went back to the sitting-room.

"Are all these books yours? And may I use them if I am careful? I mean at odd times when you do not need me to do chores."

"Do you expect to do chores, Jack? I have none to do. Listen, this is my plan for you: You are to go to school, and in your leisure time you may read all you please. Only one thing I must insist on, that you take plenty of exercise. I want you to have red cheeks and a full chest—in short, I want you to be a strong boy. Now for the books," and Miss Janet unlocked the cases and turned the boy loose into this welcome pasturage.

An hour later, when Jack was snugly tucked in bed in a little bedroom adjoining his mother's, Miss Janet went into the invalid's room to make her comfortable for the night.

"Janet Tompkins, I want to know what has come over you," Mrs. Bradley began abruptly.

"I'm not sure that I understand you." Was her guest becoming insane?

"I want to know why you brought me here and put me in your best room—with hemstitched linen pillowcases—and why you treat me like a princess instead of a miserable, broken-down failure that I am? I can see why you might want to take Jack, but me—Perhaps you don't know that I made trouble for you because I wanted John Bradley myself. I really was your enemy, Janet."

"That is just the reason I wanted you to come here. I felt more or less bitterly toward you all these years, and as I read your letter, asking me to take Jack, I felt that you deserved all your trouble. But

all that evening the old clock ticked these words, 'If thine enemy hunger,' till I was nearly wild. Then I read the twelfth chapter of Romans, and I was ready to answer the clock's question with, 'Feed him.' I wouldn't have told you all this if you had not insisted upon knowing," said Miss Janet, somewhat awkwardly.

"That is what is called religion," said Mrs. Bradley, after a pause.

"I suppose it is. Yes, I know it is. 'The love of Christ constraineth us.'"

"Then all I have to say is that if religion can make a person act as you have done, I want to know more about it. I haven't looked into a Bible since things began to go contrary with me, but now I want a Testament, and if you'll put a light on this table I can lie right here and read it. And, Janet, remember me in your closet. My life is going out, and I believe that, late as it is, it need not go out in utter darkness."

She put out her hand, and the two women clasped and kissed each other.

After Miss Janet had arranged the lamp and given her guest a Testament, she went down to her bright little sitting-room. The peace of God was in her heart as she fell on her knees before the low chair which Jack had occupied. "Thank God!" she said aloud; and the old clock, forgetting its former burden, took up her words and ticked away: "Thank God! Thank God!"

Athens, N. Y.

WHEN SHE COMES HOME

When she comes home again! A thousand ways

I fashion, to myself, the tenderness

Of my glad welcome: I shall tremble—yes;

And touch her as when first in the old days I touched her girlish hand, nor dared upraise

Mine eyes, such was my faint heart's sweet distress,

Then silence, and the perfume of her dress: The room will sway a little and a haze

Cloy eyesight—soulsight, even—for a space:

And tears—yes; and the ache here in the throat

To know that I so ill deserve the place Her arms make for me; and the sobbing note

I stay with kisses, ere the tearful face

Again is hidden in the old embrace.

—James Whitcomb Riley.

To Make the Punishment Fit the Crime

NO other popular delusion has done so much harm in the home life of America as the "packing-box cupboard," unless it be the "barrel chair." Scarcely a week passes in which some woman does not rush into print and give minute instructions how to convert an empty flour barrel into an easy chair, with the aid of a little chintz and some excelsior, or a soap-box into a parlor cabinet by the application of sandpaper and shellac. The amount of time needed for these transactions is never taken into account. Of course the author never did it herself, and no one contradicts her in print, for the women who have tried it under her direction are too exhausted by sawing and sandpapering to hold the pen.

Now, no fond and trusting woman ought to be asked to give up her hope of a whole

set of parlor furniture except for cause shown. But let her go out and calmly and dispassionately regard her flour barrel. In the light of cold reason let her foresee just how the upper edge will take her in the neck. Let her in imagination shape her back to the contour of a barrel. Or, if she believes only in laboratory methods, let her put in an afternoon in sandpapering one end of a soapbox. It won't hurt the box for kindling wood and she will gain experience.

The principle of the thing is all wrong. For of nothing, nothing comes. No amount of labor will convert packing box pine into finishing lumber. If you must keep your dishes in a packing box, do it with resignation and call it a packing box, and save your money for a china closet. If you are obliged to sit on barrels, experience has shown that they are fairly comfortable seats with the heads in.

The next woman who writes an article on this topic should be shut up with a piece of sandpaper and a slivery packing box until she has converted it into a solid mahogany cabinet with glass doors. —MARY A. FROST, in *Congregationalist*.

W. F. M. S. NOTES

—Statistics of the Woman's Foreign Missionary Society in India: Missionaries of the W. F. M. S., 70; wives of foreign missionaries, 64; wives of native preachers working, 50, besides Bible readers, etc. Villages visited, 3,487; mohallas visited, 1,341. Patients in hospitals, 227; patients in dispensaries, 69,600; prescriptions, 100,431. Number of women and girls who have been baptized during the year, 2,667; orphans in orphanages, 1,755.

—Who that was privileged to be present at the Ecumenical Missionary Conference in New York can ever forget the greatest missionary meeting the world ever saw? Or what woman who saw them will ever forget her sisters—trophies of woman's foreign mission work in India, China, Korea, Japan, Turkey, Syria, Africa, the islands of the sea, Armenia, and many other countries? The missionary women who had been toiling for sixty, fifty, forty, and lesser years for these redeemed and Christianized sisters were present to tell of victories accomplished and souls won for Christ. One could see, on the platform, the high-caste Brahman lady; the highly cultivated and intellectual young lady of the second generation of Hindu converts; the bright Chinese girl, who intends to be a medical blessing in the homes of China; the daughter of Ramabai; the young widow of fourteen years, who was married at the age of eight; the young girl of the Mohammedan Khoords of Asiatic Turkey; and others who have for the sake of the Redeemer given up all for Jesus.

Woman and her Saviour were the glorious themes of the testimonies given—Christ honored among the heathen, in the medical work, in the zenana, in the village homes, and in the triumphant deaths of women saved from the pit of pollution. The whole affair was a loud call to all the churches and to women. A woman gave the first call in Samaria. Now Christian women are responsible for repeating the call to their sisters in the dark lands—"Come and see Jesus!"

NUGGETS FROM MISSIONARY CONFERENCE

—"Thank-offering should be over and above tithes, not as a required duty, but as a privilege." —Mrs. J. H. Knowles.

—"We are more apt to be generous when we have not much of this world's goods." —Mrs. J. H. Knowles.

—"When I give to the missionary cause I feel that I belong not to the town or State, but to

the forces that are building up the world." — *Mrs. Moses Smith.*

— "Money is one of those factors without which missions could not be accomplished." — *Mrs. Jones, of India.*

— "There is need of native workers, as they can do what we cannot do; therefore money is needed to train them." — *Mrs. Jones, of India.*

— "Money is needed on economic lines to establish industries, that the natives may learn to help themselves." — *Mrs. Jones, of India.*

— "It takes less faith for us to go than for you to keep on giving year after year." — *Mrs. Jones, of India.*

— "A large part of the wealth of the world is in the hands of those who profess Christ." — *Mrs. Frisbie.*

— "We cannot look for great results until we are ready to expend large amounts for the expansion of the Christian religion in the world." — *Mrs. Campbell.*

— "Even the world loses respect for the Christian who is half-hearted in his liberality." — *Mrs. Campbell.*

— "Many give money, but are unwilling to give time, for missionary work." — *Mrs. Spreng.*

— "The principle of giving precedes the method." — *Mrs. Armstrong.*

— "We should cultivate a more conscientious use of our money." — *Mrs. Armstrong.*

— "No missionary should go to the field without being anointed, filled with the Spirit, and full of faith in God." — *Dr. Johnson, native of India.*

— "Even love, that greatest thing in the world, can do less for suffering than skill." — *Miss Thoburn.*

— "Few missionaries found the expected when they went to work on the field." — *Miss Thoburn.*

— "It is cruel to the worker to send her out without preparation." — *Miss Thoburn.*

— "We do poor work if we do not do it that it may become self-propagating." — *Miss Thoburn.*

— "I have lived to be proud that I'm a native of India." — *Miss Singh.*

— "The English language makes one people of us." — *Miss Singh.*

— "Give us an education that will transform character, and all the rest will follow." — *Miss Singh.*

— "Nine-tenths of the girls in hospitals are those trained in our mission schools." — *Miss Singh.*

— "The English language — a bond between heathen and Christian countries." — *Miss Singh.*

— At the close of a speech by Miss Lilavati Singh, ex-President Harrison rose and said: "If I had given a million dollars to missions, and the sole result had been the training up of such a character as that, I would not regret my gift."

— Sooboonagam was greatly surprised to find the streets of New York so brightly lighted at night. The streets of Madras are dark and dreary, "just like the hearts of the people," she said.

— Initiatory steps were taken at the time of the last General Executive Committee meeting, by the missionaries present, for a Mutual Benefit Association, and Misses Russell of Japan and Rothweiler of Korea were appointed a committee to frame a constitution. This constitution has been published in a neat pamphlet, and a copy will be sent every missionary of the W. F. M. S. There is a board of trustees composed of the Branch secretaries. The officers are: President, Mrs. B. R. Cowen; vice-president, Mrs. L. A. Alderman; corresponding secretary, Miss Franc Baker, Morenci, Mich.; financial secretary, Miss Fidelia Perkins, treasurer, Mr. William C. Nye, both of Delaware, O. The object is to provide benefits and annuities to its members. The initiation fee is \$5; the annual assessment is \$20. This money will constitute a Permanent Fund, to which all donations and bequests will be added. When it shall have reached \$15,000 the interest accruing shall be set off to the Annuity Fund. As-

sistance may be voted to applicants when the Permanent Fund shall reach the sum of \$10,000. The annuities shall be \$300 per annum. A mortuary fund of \$50 shall be paid without reference to time of membership or conditions.

— Letters have been received at Headquarters from the missionaries acknowledging the receipt of mission-boxes sent in December. Mabel Hartford writes that everything was in "perfect order" and most "carefully selected and packed," and all were "more than satisfactory." "Surely, you who do this sort of work at home have a large share in missionary labors." Mary Means, from Moradabad, says: "Since I have been in India I have received several boxes, and everything in each was useful for our work. I have twenty day schools and a school for village women. Some of the cloth was so fine it brought to my memory the recollection of other days before I was a deaconess and wore pretty gingham, but I do not regret the decision in the least." Another says: "Let me write a hearty 'thank you' for all the kind remembrance."

In Season

A LONDON paper gives this story, which may possibly have a moral concealed in it for some one in our own country:—

As a well-known London clergyman was recently ascending the steps to his church, an old lady requested his help. With his usual courtly grace he gave the old woman his arm. On reaching the top step she halted, breathlessly, and asked him who was to preach.

"The Rev. Mr. —," he replied, giving his own name.

"Oh, dear," exclaimed the lady, "help me down again! I'd rather listen to the endless grinding of a windmill. Help me down again, I'll not go in."

The minister smiled and gently assisted her down, remarking as he parted with her, "I wouldn't go in either if I weren't the preacher."

Very Suggestive

A YOUNG lady was acting temporarily as hostess, and was much occupied. One of her admirers, a nervous and absent-minded lover, had determined to bring affairs to a point that evening. He didn't get a chance. "Afterward," says the object of his ill-starred devotion, "I found this memorandum on the floor, where he had dropped it in his agitation. It read thus: 'Mention rise in salary. Mention loneliness. Mention pleasure in her society. Mention prospects from Uncle Jim. Never loved before. Propose.' " — *Collier's Weekly.*

BOYS AND GIRLS

THE TACT FAMILY

N. N. S.

DEAR NED: I've got a queer, but awfully nice auntie. I say she's queer because somehow she makes a feller think; and yet she doesn't have a long face or preach sermons. How she does laugh over the pranks George and I tell her about! The only time she looks sober is when she is afraid we've hurt somebody's feelings, for she says, "I want my boys to belong to the Tact family."

I'm afraid I can't make it very clear to you, but she puts it something in this way: They are very nearly related to the Polites, but more closely to the Christians, and, while there are comparatively few of

them in the world, they are to be found in every quarter of it, in palaces or in huts, and there are no such welcome guests nor any more dearly loved friends; they always know just the right way and the right time to do a thing — "or not to do it," she says, while her eyes twinkle. They never make a mistake and speak when silence would have been golden, but if they have anything to say, it never fails to make some one person or a lot of people happier or better, or at least more comfortable, even if it's only a shy lad who doesn't quite know what to do with his hat when he enters a drawing-room (but here she didn't even look at George, and he never found out that she saw him sitting on his — the mirror reflected the picture — when she came into the parlor that time we called on her in the Thanksgiving holidays; she asked him right away about the base-ball match, and looked as though she didn't care about anything else, so the scarlet faded out of his face in a jiffy). She's just a wonder! But she tells me with a smile that she's afraid she is only a first cousin of the Tacts.

I'm telling this story in such a lame way I'll have to quit — only just take my advice and try to get acquainted with those popular people, for it's sure to pay. You kind o' grow like 'em without knowing it, and auntie says there is such a strong family resemblance that she can recognize one anywhere; they have an expression of their own — not purely benevolent or reposeful (that's her word, not mine), but just as hard to define as the reason why we all love them and want to be as much like them as ever we can.

BOB.

THE FLOWERS WITH WINGS

Such a lot of yellow buttercups all in a meadow grew
So many, many years ago, when all the world was new,
And you'd thought they'd be the happiest things with nothing else to do
But be cuddled up by Father Sun and fed by Mother Dew.

But I hate to say it wasn't so, for when the birds would fly
High up among the mighty trees that towered to the sky,
They would watch them with such envy, and lament and mope and sigh,
"Oh, dear, just see them skim along! Oh, why can't you and I?"

Now the fairy of the flowers once was passing by that way —
To nurse a little primrose that was sickly, so they say —
And she heard them all bemoaning to a blackbird on a spray:
"Oh, won't you let us have your wings a little while today?"

So the kindly fairy listened, and they told her all their woes,
And she summoned all the fairy knights, whose wings are white as snow,
And begged and borrowed every one — they've several pairs, you know —
And put them on the buttercups, the poor things pleaded so.

Oh, high they flew and low they flew — the old sun blinked his eyes,
The breezes came a-chasing them, all laughing with surprise,
And ever since that day when first they fluttered 'neath the skies,
We've had the buttercups with wings, and called them butterflies.

— Theodosia Pickering Garrison.

THE SUNDAY SCHOOL

Second Quarter Lesson XII

SUNDAY, JUNE 17, 1900.

JOHN 6:5-14.

REV. W. O. HOLWAY, D. D., U. S. N.

THE FEEDING OF FIVE THOUSAND

I Preliminary

1. GOLDEN TEXT: *Give us this day our daily bread.* — Matt. 6:11.

2. DATE: A. D. 29, April.

3. PLACE: The plain of Bu'atha, near Bethsaida Julias.

4. PARALLEL NARRATIVES: Matt. 14:13-33; Mark 6:30-52; Luke 9:10-17. This is the only miracle recorded by all the Evangelists.

5. HOME READINGS: Monday — John 6:5-14. Tuesday — Mark 8:1-9. Wednesday — Mark 8:10-21. Thursday — 1 Kings 17:8-16. Friday — 2 Kings 4:38-44. Saturday — Psa. 107:1-9. Sunday — Mark 6:30-44.

II Introductory

There were times in our Lord's life when there was "no leisure so much as to eat." It was a desire to escape from the incessant demands for healing and teaching and secure a temporary respite and privacy, that led Him one nightfall to embark with His disciples on a boat and steer to the northeastern shore of the Lake. But the direction taken by the boat was noted, and the people followed along the shore, their number increased by the village populations and caravans of Passover pilgrims. Our Lord had scarcely landed before the vanguard of the swarming multitude met him. Touched to compassion by this spectacle of shepherdless sheep needing His care, Jesus without complaint resumed His ministry and continued till "the day was far spent." Then the disciples began to grow anxious at the spectacle of the gathered thousands, including women and children far from home and unprovided with food; and they brought their anxiety to the Master. They urged Him to dismiss the people that they might go for food to the neighboring villages. "Give ye them to eat!" was the unexpected reply. While they pondered the matter, He asked of Philip, "Whence shall we buy bread that these may eat?" The question was intended to be a testing one, and Philip failed to meet the test. To buy even a mouthful apiece for so great a number would take two hundred denarii-worth of bread, he argued. Andrew reported that a lad in the company had five barley loaves and two fishes; but what are these," he despairingly asks, "among so many?" "Make the men sit down," said Jesus; and the disciples soon arranged the people so that they reclined in companies of fifty or a hundred on the green grass. Then, having given thanks, He broke the five barley cakes and divided the two fishes, the disciples acting as almoners of His multiplying bounty. All ate; all were satisfied; and yet five thousand men, including women and children, partook of this feast, and the broken pieces left over filled twelve baskets.

Unfortunately this miracle had the effect of intensifying the materialistic desires of the people. The discovery of a Messiah who could feed them at will captivated them. So enthusiastic were they that they

were ready to force upon Him royal honors — to make Him King even against His will. Jesus perceived their purpose and thwarted it. He compelled the reluctant disciples, who evidently sympathized with the people, to take to their boat, while He dismissed the excited multitude. And then He retired to the solitude of a neighboring hill for prayer.

III Expository

5, 6. When Jesus then lifted up his eyes — R. V., "Jesus therefore lifting up his eyes." Saw a great company come unto him (R. V., "and seeing that a great multitude cometh unto him"). — Some had arrived as soon as He did; but the crowd kept coming until it was numbered by thousands. He saith — not in the morning probably, but towards evening. Unto Philip — perhaps because he needed testing; or happened to be near; or because he belonged to Bethsaida, and therefore knew the neighborhood. Whence shall we buy bread? (R. V., "Whence are we to buy bread?") — According to the parallel accounts, we learn that the disciples had become alarmed at the situation — so large a crowd of people and so far from their homes, so charmed with the words and works of the Master that they were utterly forgetful of bodily wants — and that they came to Him as the day declined and urged Him to dismiss them that they might seek food, and not "faint by the way." He replied, "They need not depart; give ye them to eat." The question asked of Philip may belong to this part of the conversation. This he said to prove him — to see whether he had any thought of, or faith in, his Master interposing in behalf of the hungry multitude. The test, however, failed. Philip fell to calculating the cost of buying sufficient food, instead of reflecting that He who had filled their nets with fish when He called four of them to the discipleship, could as easily set a table in the wilderness.

7. Two hundred pennyworth . . . not sufficient. — It would "take a small fortune" to buy bread for that multitude. The Roman *denarius* was a silver coin worth about seventeen cents; two hundred *denarii* would be about \$34 in our currency, but equal to more than ten times that in present purchasing value, since the *denarius*, or penny, was the usual day's wage of a laborer. Philip's reply went to show that it was practically impossible, from a money point of view, to feed the multitude.

8, 9. Andrew . . . saith unto him. — According to Mark's account, our Lord inquired how much food there was on hand, probably that they might afterwards remember from what a scant supply the great feast had been provided. A lad here — "perhaps a fisher lad brought from the boat" (Edersheim). Five barley loaves — thin cakes or biscuits, perhaps half an inch thick, "to be broken, not cut." Two small (R. V. omits "small") fishes — doubtless the small variety, caught by thousands in the lake, about the size of sardines, and pickled, to be eaten with bread. "The word for 'fish' means here, what is eaten along with bread" (Edersheim). What are they (R. V., "these") among so many? — "With their question we may compare Num. 11:22: 'Shall the flocks and the herds be slain for them to suffice them?' for in either question there is a mitigated infidelity, a doubt whether the hand of the Lord can really reach to supply the present need, though His word, here indeed only impliedly, has undertaken it" (Trench).

10. Make the men sit down. — We learn from the parallel accounts that they were to recline in companies, probably of fifty or a

hundred each. Much grass. — The grass was "green," says Mark. It was in the spring, just before the Passover, the only season in the year when the grass is green and abundant in that locality; the summer sun scorches it. Men sat down . . . about five thousand. — Only the men were counted; the women and children were all extra.

11. Jesus took the loaves — five of them, one for a thousand men! The multiplication apparently began with the distribution. When he had given (R. V., "having given") thanks. — In the parallel accounts He "blessed" them. Edersheim supplies, from Talmudic sources, the probable language of the "blessing": "Blessed art Thou, Jehovah our God, King of the world, who causes to come forth bread from the earth." Distributed to the disciples and the disciples to them (in R. V., simply "distributed to them") — from the other Gospels, however, we learn that the distribution was made through the disciples. Likewise . . . the fishes. — "The two fishes divided he amongst them all" (Mark). The fishes were used as a "relish" with the bread. Apparently all did not care for them.

The description recalls the Last Supper, of which this miracle is a premonition (Schaff). — He could as well have multiplied the loaves whole; why would He rather do it in the breaking? Was it to teach us that in the distribution of our goods we should expect His blessing, and not in their entireness or reservation? "There is that scattereth, and yet increaseth," saith Solomon; yea, there is no man but increaseth by scattering. It is the grain thrown into the several furrows of the earth which yields the

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West Milford, W. Va.

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rich interest unto the husbandman; that which is tied up in his sack, or heaped in his granary, decreaseth by keeping (Bishop Hall).

12. When they were filled — satisfied, every one eating as much as he wished. **Gather up the fragments** (R. V., "broken pieces"). — Nothing was to be wasted. "Wastefulness is wholly alien to the divine economy" (Farrar). "This shows that the miracle was performed upon the bread, and not upon the stomach" (Whedon). It is utterly foolish and unprofitable to attempt to explain the *rationale* of this miracle. Its method was purposely veiled.

Says Morison: "He who can produce a forest of oaks from a single acorn, and in one spawn of codfish can give existence, at one point of time, to a brood of not less than three millions, six hundred and eighty-six thousand, seven hundred and sixty units of life, could be at no loss to condense, indefinitely, molecular action in time, and coincidentally expand it in space."

13. Filled twelve baskets with the fragments (R. V., "broken pieces") — a basket for each of the twelve. "This collection of broken pieces showed conclusively the magnitude of the miracle — far more being left after feeding the host than they had at first.

14. Then these men, etc. — In R. V. the verse reads: "When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world;" the "Prophet like unto Moses" to whom they should hearken, who would rain manna from heaven. They had thought the Baptist was He; now they are sure they have found Him in Jesus.

IV Illustrative

1. Letting the multitude drift has never been a way of saving the world. And calculating the cost with Philip is nearly as bad. For when we leave out the divine resources in our dealings with world-problems, we always find that our stock is not sufficient even "that every one may take a little." There is never enough to go around unless God is included in the estimate. It is His multiplication only which can feed and satisfy the hunger of man. Our inadequate provision must be supplemented by His blessing and increase. Jesus would teach us by this lesson that all our resources for the world are in Him. We cannot feed the world. We can only pass on to them what we receive from Him. With this no one need despair until he despairs of Him, and it is not surprising that those who have lost faith in Jesus have also lost faith in pretty much everything else ("Monday Club Sermons").

2. But turning this thought about, it is valuable also in its opposite direction. For Jesus did not create the bread, but only multiplied what they brought to Him. What they had was not pitiful in His sight, but became the basis of what He provided for the multitude. It is worth while that this lesson of the value of what we have has come to us from so high a source, for it helps to take away that weakening sense of being of no use in the world which is the burden of so many earnest hearts. That every little helps, even with God, is a truth worth repeating, even though familiar. If what each one has could only be brought together at one place, be blessed and multiplied by the Master, who among us does not believe that the cause of the world would be soon won? But when the boy keeps his bread, and Andrew does not feel that it is of any great value under the circumstances, and Philip begins to calculate how much it will take to do the work, and the Lord is not included in the estimate, it is not wonderful that we fall away and so little is done. So the people are unfed, Jesus is unhonored, and the progress of His kingdom is hindered.

Let each one give what he has, let all add faith in Jesus to it, and there will be no lack either of satisfaction or of joy, while an overplus will be left in the Lord's hands when all have been supplied ("Monday Club Sermons").

3. The Galilean crisis which occurred at this time, and which cost Him the confidence of many of His followers, was not an effort to kill Him, as in Judaea, but a withdrawal from Him as from one who did not meet their expectations. They let Him live, but they no longer cared for Him. It was the crucifixion of indifference. What He did or said further was of no interest to them. They let Him drop out of mind. This phase of unbelief has not received the attention it deserves. Our eyes are on Jerusalem when we think of the rejection of Jesus. We hear the shouts, "Crucify Him, crucify Him!" We see the cross, the mob, the tomb. We know what it is to rid the community of Him by killing Him. But to reject Him by leaving Him, by desertion, by having no further interest in Him — this is less appreciated. It is the Galilean crucifixion. And how deeply it sunk into Jesus' sad heart we may gather from that pathetic question to the twelve, as one by one the others left Him, "Would ye also go away?" Such desertions have for sensitive hearts all the agony of death and none of its deliverance ("Monday Club Sermons").

THE DIVINE IN THE COMMON-PLACE

A STRONG man reared to princely station is in the desert herding sheep. Forty years has he spent there, during which the silence and solitude have been subduing his ardent and impulsive nature. He has been a fugitive all these years from the wrath of a Pharaoh, for in the land of Egypt, long ago, he slew an Egyptian. For this, the greatest man of antiquity is doomed to long obscurity.

But in silence great thoughts are born, and loneliness is conducive to the crystallization of high character and purposes. The fastnesses of Horeb, with God for his preceptor, became to this man a mightier school than he had found in his early years at Heliopolis. As now he faithfully guards the flocks of Jethro on the farther side of Horeb, on what great problem is his soul intent, while the outward eye is engaged in its mechanical task? He has cause to ponder whether life is, indeed, worth living. He had just begun to satisfy the thirst for knowledge, and his strong will had already felt its imperial promptings, when he was hurried out of the activities of life and plunged into the solitude of the desert. Does he now wonder how God's goodness may be reconciled with his experience? Years ago he had repented of his deed of blood. Had God, then, hidden His mercy from him and forgotten to be gracious? The shepherd of Horeb sweeps the horizon with his tired gaze, as if out of the clouds might come some answer to his questioning. He hears only the scream of the vulture or the cry of the sea-bird flying toward the gulf of Akaba.

But suddenly his eyes behold a strange phenomenon. Yonder, on the mountain-side, a flame leaps forth amid the copper-colored haze. A bush is burning with amazing brightness and energy. The wood is dry. Perhaps the chafing of the branches has caused them to ignite. He has seen a bush on fire in the desert many a time. This one, like the rest, will speedily be destroyed. But as time passes the bush continues to burn, but is not consumed. The phenomenon becomes both curious and startling. "And Moses said, I will now turn aside and see this great sight, why the

bush is not burnt." And there in the common terebinth or juniper bush, and in one of the most forsaken of all places, the desert shepherd finds the Angel of the Lord.

Let us learn the lesson. Is it not this, that all along the pilgrimage of life we are to seek God's presence in the common places? In these glorious spring days nature lifts her voice in parable. It is not in the majesty of the rolling orbs, nor in the tumultuous march of the spirits of the storm, nor in the thunder of the waves as they lash the cliffs, that we have the most edifying manifestations of the Almighty presence and power. For the open soul there is a sweet and tender revelation of the divine in the little primrose by the wayside dyke, or in the wild rose of the woods and hedges. Where feet have never trod, God makes the place of His feet glorious. "Spreading its leafless blooms in a damp nook," the poet came upon the Rhodora —

"Rhodora, if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for
seeing
Then beauty is its own excuse for being."

But beauty has its use as well as its excuse. It is the banner love hangs out as the sign of its presence, and, being everywhere, it certifies that the God of love is everywhere also; and, if our souls are but expecting Him, He will flame forth from the bush, breathe upon us in the perfume of flowers, and speak to us out of the very depths of the soil. — *Examiner*.

— High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service. — *J. Martineau*.

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CONSUMPTION

OUR BOOK TABLE

The Life of Dwight L. Moody. By his Son, William R. Moody. The Official Authorized Edition. Illustrated with more than One Hundred Reproductions from Original Photographs, many of which, being the exclusive property of the family, were reserved solely for this volume. Fleming H. Revell Company: Chicago. Price, \$2.50.

This substantial volume of nearly six hundred pages, written by the son, not only gives the public events of the great evangelist's life with comprehensiveness and accuracy, but reveals his home life with charming frankness and attractiveness. The reader is allowed, also, to enter into the early life of Mr. Moody, so full of interesting and homely incidents. Mr. Moody was in some respects reticent concerning his boyhood and his home life. He never could exploit it for theatrical effect, as so many evangelists do. While very approachable to all classes of people, yet he claimed the right to protect his family and himself from the scrutiny of the curious. But now that he has gone, the son does well to comfort and gratify the multitude who so deeply loved him by telling the thrilling story of his wonderful life. Those who would know Dwight L. Moody—the child, the boy, the irrepressible youth, the real man, the unparalleled evangelist, the founder of schools, the unrivaled conductor of religious meetings, the friend, husband, father, and dying saint—should read this volume, thank God, and take courage.

The General Conferences of the Methodist Episcopal Church. From 1792 to 1896. Prepared by a Literary Staff under the Supervision of Rev. Lewis Curtis, D. D., Publishing Agent of the Western Methodist Book Concern. Curtis & Jennings: Cincinnati. Price, \$2.50.

This stout volume of over four hundred pages would be of very great value if all, or nearly all, of its statements were authentic and could be relied upon; but the *Christian Advocate* has shown by specific declaration and reference that very many of the important affirmations are historically inaccurate. No other course seems to be left now but to withdraw the issue, make the needed corrections, and incorporate the result in a new edition.

True Motherhood. By James C. Fernald. Funk & Wagnalls Company: New York and London. Price, 60 cents.

The author, who is master of elegant and vigorous diction, treats all sides of the momentous question of present-day womanhood, and in such a delicate, considerate and philosophical way that even those who might be inclined to oppose his views must read his argument with deep interest. The work is a cordial, judicious and elevating laudation of womanhood. It is a work calculated to convince the woman most ambitious of great achievement that the crowning triumph of her life is to be found in the realm of motherhood and home.

The Unknown (L'Inconnu). By Camille Flammarion. Harper & Brothers: New York. Price, \$2.

We are not surprised that the publication of this volume in France produced a sensation. It is an eminent scientist's study of the phenomena of the so-called spirit-world. In touching upon the various psychical manifestations, M. Flammarion cites many absolutely authenticated instances. Among the subjects treated are: "Telepathic Communications Made by the Dying," "Apparitions," "Hallucinations," the "Psychic Action of One Mind upon Another," the "World of Dreams," "Premonitory Dreams and Divination of the Future." The author says, in closing his long introduction: "Those who are willing to follow us will see that if this work has but one merit, it is sincerity. We seek to know whether we can arrive at the affirmation that the mysterious phenomena which seem to have been known in the world from its very

highest antiquity really exist, and our sole object is to discover the truth."

Knights in Fustian. A War Time Story of Indiana. By Caroline Brown. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

The author says in her preface that "every incident is founded on facts, which were either actual experiences of the author's kith and kin, or else the observation of eye-witnesses." That declaration makes it an exceedingly important as well as interesting volume. The records here presented of the "Knights of the Golden Circle" show how treason planned and organized in many of the border States, and in this case how the great war governor, Oliver Perry Morton, was equal to the secret and insidious no less than the open foe of the Union. Except those who lived through the times when the word "copperhead" had such hateful significance, and who remember well the assassination of Lincoln and the murderous attacks upon members of his cabinet, these chapters of genuine history will seem like impossible romance.

Their Silver Wedding Journey. By W. D. Howells. Harper & Brothers: New York. Price, \$1.50.

Mr. Howells' latest work, "Their Silver Wedding Journey," is a book which will appeal to the traveler and the novel reader alike. In it Mr. Howells gives back to us, in the persons of Mr. and Mrs. March, two old acquaintances who were first introduced in "Their Wedding Journey," and have played prominent parts in several later stories. "Their Silver Wedding Journey" is the story of a summer's travel in European countries, the main interest of which centres in the love affair of two young Americans who are traveling abroad. As an illustration of Howells' realistic but luminous descriptive writing, the following is presented: "The life of the ship, like the life of the sea, was a sodden monotony, with certain events which were part of the monotony. In the morning the little steward's bugle called the passengers from their dreams, and a half an hour later called them to their breakfast, after such as those had been served with their coffee by their bedroom stewards. Then they went on deck, where they read, or dozed in their chairs, or walked up and down, or stood in the way of those who were walking; or played shuffle board and ring-toss; or smoked, and drank whiskey and aerated waters over their cards and papers in the smoking-room; or wrote letters in the saloon and the music-room. . . . The life was like the life at the seaside hotel, only more monotonous. The walking was limited; the talk was the tentative talk of people aware that there was no refuge if they got tired of one another. The flirting itself, such as there was of it, must be carried on in the glare of the pervasive publicity; it must be crude and bold, or not at all."

Personal Religious Life in the Ministry and in Ministering Women. By Bishop F. D. Huntington of Central New York. Thomas Whitaker: New York. Price, 75 cents.

Bishop Huntington goes to the core of his subjects. He has caught the mind that is in Christ, and applies it with marked force to the problems of today. He is a good teacher, therefore, to the Christian layman no less than to the minister who wants to enter the inner holy of holies. It is a luminous book.

The Fate of Madame La Tour. A Tale of Great Salt Lake. By Mrs. A. G. Paddock. Fords, Howard & Hulbert: New York. Price, \$1.

The fact that there were literally several millions of signatures to the protest against admitting Congressman-elect Roberts to a seat in the House as a representative of Utah shows how keen an interest there still is in the "Mormon question." "The Fate of Madame La Tour," Mrs. Paddock's remarkable novel, is "not only literature but statesmanship of a high order," says the

Literary World. Already in its tenth thousand, this strange romance of thinly veiled fact depicts the origin, ideas, principles and methods of Mormon life from the inside, in an alluring narrative, but with remorseless accuracy. It must find a still larger public, for it bears the impress of trustworthiness, while (the *Critic* says) it is "thrilling enough to interest the most exacting lover of fiction."

Magazines

—The *Quarterly Journal of Economics* for May contains some strong and pertinent papers. E. L. Bogart writes upon "Public Employment Offices in the United States and Germany." E. R. L. Gould discusses "The Housing Problem in Great Cities." R. C. Davis has a paper on "Judicial Decisions on Statutes Prohibiting Combinations and Trusts." F. W. Taussig presents "The Currency Act of 1900." (Published for Harvard University by George H. Ellis, Boston.)

—It is seldom that a magazine presents so much that is attractive and noteworthy in a single issue as appears in the May *North American Review*. "The Situation in the Far East" is treated in several papers—one on "The Great Siberian Railway," one on "Japan and Russia in the Orient," one by Rev. Dr. Gilbert Reid upon "The Powers and the Partition of China," and one by Sir Charles W. Dilke, M. P., on "American Policy in China." Sir Henry M. Stanley writes on the "Origin of the Negro Race," and Prof. Simon Newcomb on "Science and the Government." (Franklin Square, New York.)

—"Seattle to Dawson," in the May number of *Frank Leslie's Popular Monthly*, embodies a "Klondiker's Diary," illustrated by numerous photographs by the author. Ramon Reyes Lala pictures "Pirates of the Philippines" for his American readers. "He Died for his Country," "English Royalty and the Fashions," "Oom Paul," "May Parties Hereabouts," "Bird Mimics, and Others," "Women in Club Life," will give some idea of the variety of

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topics this month. There are also stories, and new chapters in the serial — "The Bath Comedy." (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

— A portrait of Governor Roosevelt is given as a frontispiece in the May *St. Nicholas*, the first article therein being from his pen — "What We can Expect of the American Boy." He distinguishes between moral and physical courage, and maintains that both forms are necessary to a complete and rounded character. In "Daub-o-Links," Charles Love Benjamin describes a novelty in artistic amusements. A fairy story is told by Tudor Jenks in "The Enchanted Adjutant Bird." "A Poet's Kindness" is illustrated in an anecdote of John G. Whittier. As usual, this magazine abounds in verses and pictures, and its departments of Nature and Reading are full to the brim. (Century Company: New York.)

— Always interesting, instructive and helpful is the *Quiver*, and the May number is no exception. All interested in Boys' Brigade work will turn first of all to "Looking After the Lads," a fully illustrated article by M. Spencer Warren. With the aid of photographic illustrations, Sarah A. Tooley describes "Christian Work in Paris Slums." Many will probably learn for the first time that there are "American Free Park Libraries," and of the incalculable good done by means of them. (Cassell & Co.: New York.)

— In addition to seven complete stories in *Cassell's Magazine* for May, we find the following very readable and interesting illustrated articles: "The Corps of Royal Engineers," by B. Fletcher Robinson; "Food in Excelsis," by F. M. Holmes; "The Princess of Wales' Jewels," by E. Clarke; "The Evolution of an Army Uniform." "In the Arena" contains portraits of many people now in the public eye — English, of course. (Cassell & Co., Limited: New York.)

— The May *Chautauquan* has a charming cover design — three panels, the central one a graceful, draped figure personifying spring, the others red tulips on a gray background. Whoever wanders through the *Chautauquan's* "Highways and Byways" each month is keeping abreast of the times on all important questions. "American Birds in American Poetry" is a very entertaining paper for bird lovers. Hugh Cork tells us about "Reaching the Masses by House Visitation." The "Early History of Maternal Associations" is reviewed by Mary Louisa Butler. The pilgrims on the "Reading Journey through France" are "In Normandy" this month. The "C. L. S. C. Round Table" is brimful, as usual. (Chautauqua Press: Cleveland, O.)

— The *Magazine of Art* for May is a superb issue. The opening article is a revelation of "Danish Art Today," in the person of Mme. Agnes Slott-Möller whose strong, imaginative work is brought vividly before the reader in the several examples accompanying Mr. Sharp's appreciative sketch. The land of Thorwaldsen has reason to be proud of Agnes Slott-Möller. In the "Queen's Treasures of Art" Frederick S. Robinson depicts by pen and photograph the rare porcelain collection at Buckingham Palace — a collection calculated to make china connoisseurs green with envy. Mr. Clifford Harrison's drawings are like fine steel engravings in effect. One of the most interesting articles this month is that descriptive of the charming work of Miss Mary Ellen Rope, an English decorative sculptor, with illustrations — panels in relief. Her figures of children are exquisite. The frontispiece of the number is a reproduction of Henry Wallis' Chatterton. (Cassell and Co., Limited: 7 and 9 West 18th St., New York.)

— In the May *Photo Era* some beautiful examples of Mrs. Gertrude Käsebier's artistic work in photography are given, with an appreciative sketch by Ralph Adams Cram, who says: "Here is real art, genuine, vital, personal — art in a greater degree than one may find in contemporary picture exhibitions, second only to that which now and then appears in the work of individual painters rarely exhibiting in picture shows." This is high praise, but is evidently well deserved. The frontispiece, "A Vision of May," by Mme. Käsebier, is a triptych on tinted paper, giving the impression of a platinum print. H. McBean Johnstone's advice in regard to "The Hand Camera for Beginners" is very valuable. "Harvard University Observatory," "Krömsköp Color Photography," "A Family Portrait," "The Chicago Photographic Salon," are contributions that cannot fail to hold the attention. Amateur photographers especially should not fail to see this suggestive, up-to-date, finely illustrated magazine, each month. (Photo Era Publishing Co.: 170 Summer St., Boston.)

— The acting professor of history and economy in Emory College determined to put his theories to a practical and crucial test, so he donned the dress of a tramp and became a tramp himself. He tells his experience in a thrilling story, and draws his lessons therefrom, in the *Methodist Review* of the Church South for May-June under the caption, "A Story of Wayfarers and Homeless Men." Prof. J. F. Bonnell touches interestingly upon "In His Steps," and Rev. R. F. Bishop writes, as many a novice has done, upon "Wanted — A Newspaper." There is no man, as a rule, who knows so much about making a newspaper as he who never made one. There are several strong and critical articles in this number. (Barbee & Smith: Nashville, Tenn.)

— Dr. J. Guinness Rogers, in his contribution on "The Churches and the War," in the *Contemporary Review* for May, answers many questions which have oppressed Christian people. Dr. Theodor Barth has a well-balanced paper on "England and Germany." Matthias Dunn presents a very interesting and curious article on "Mimicry and Other Habits of Crabs." Rev. W. W. Peyton presents his second, which is a notable paper, on "The Crucifixion, as an Evolutionary Force." A critical and analytical article is that on "Carlyle and Shelley," by the late William Larmine. (Leonard Scott Publication Company: New York.)

— The *Coming Age* for May is interesting, timely and vigorous. The illustrated paper on "The Lyceum Platform," containing an interview with Dr. James Hedy, is brilliant in its sketches and char-

acterizations. The editor, B. O. Flower, writes upon "Notable Dramatic Triumphs of the Present." Dr. Smith Baker has a strong paper on "The Citizen's Interest in the Kindergarten." Rev. R. E. Bisbee writes of "The Study of a Western City — Spokane," with an enthusiasm born of practical knowledge. (The Coming Age Co.: Boston.)

— "The Question of Submarine Boats," that is being critically and favorably considered by our Government, is presented in an intelligent paper, in the *Nineteenth Century* for May, by Edmund Robertson, M. P. Col. Stoptford writes upon "The Volunteers and the Insecurity of England." H. H. Bowen discusses "American Public Opinion of the War." Alexander Sutherland has an informational paper upon "Woman's Brain." The Earl of Idlesleigh writes critically upon "A Chat about Jane Austen's Novels." Margaret Polson Murray has a comprehensive contribution upon "Women's Clubs in America." (Leonard Scott Publication Company: New York.)

— The leading article of the May-June *Methodist Review*, which is very interesting and able, is "The Conversion of St. Paul," by Rev. Dr. George Elliott. Rev. Dr. P. H. Swift, of Chicago, has a timely paper on "The Problem of Religious Life in the City." Prof. Victor Wilker presents "Reasons for German Methodist Schools," and Prof. T. W. Hunt writes critically upon "The Poetry of John Keats." The special departments are well sustained. (Eaton & Mains: New York.)

— L. S. Rowe groups important facts and makes pertinent suggestions in his paper on "The City in History," in the *American Journal of Sociology* for May. James H. Hamilton writes upon "A Neglected Principle in Civic Reform." Edward Alsworth Ross presents "The Genesis of Ethical Elements." Albion W. Small gives his third paper on "The Scope of Sociology," and Edmund J. James writes upon "Street Railway Employees in Paris." (The University of Chicago Press: Chicago, Ills.)

— One could hardly resist a feeling of loss and disappointment when our old friend, *Harper's Bazar*, first appeared in modern magazine form. But already we are becoming used to the change of attire, and like it. Not as much space is given to fashions as heretofore, but the literary tone is greatly improved. W. D. Howells, in the number for May 26, provides a very interesting third paper on "Heroines of Nineteenth-Century Fiction." In a beautifully illustrated article Clifton Johnson describes his visit to "The Land of Lorna Doone." "Browning in Women's Clubs," "Woman Suffrage in Idaho," "The Twentieth Century Girl," "The Summer Drawing Room," are some of the attractions in this issue, with new chapters in "The Meloon Farm." (Harper & Brothers: New York.)

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General Conference

[Continued from Page 717.]

found the tendency to dance, to attend balls, and to go to the theatres among the chief ob-



REV. ARTHUR EDWARDS, D. D.
Editor Northwestern Christian Advocate

stacles to the conversion of the youth." — *Dr. Buckley.*

— "Is the demand the outgrowth of a highly spiritual condition, or is it rather an indication of the need of more consecrated devotion and sacrifice for the church?" — *C. W. Harman*, discussing the amusement question.

— "If a man is low in being, he must have restrictions; if a man is high in being, he takes charge of his own life and guides it." — *Dr. Raymond.*

— After a stormy sail, under a heavy sky, it is about time we took a reckoning." — *Gov. R. E. Pattison*, closing debate on amusement question.

— "We believe the safest way to protect our young Christians and our older Christians from going astray is to throw around them kindly and persuasive indulgence and Christly solicitude and heavenly love." — *John Handley.*

— "We can do vastly more with young people by appealing to their manhood than by going to them with threats." — *J. W. Bashford.*

— "Does the demand for a change in ¶ 248 come from that element which is more anxious for the power of numbers and wealth than for spiritual power?" — *C. W. Harman.*



REV. C. B. SPENCER, D. D.
Editor Central Christian Advocate

— "We need to strike out straight from the shoulder at this unutterable infamy." — *Francis N. Lynch*, on the action of Attorney General Griggs in regard to the canteen law.

— "Some of us are still old-fashioned enough to believe that 'The law of the Lord is perfect.'" — *Dr. Lynch.*

— It is the lightning and not the thunder that

does good or damage in the material world." — *Dr. Buckley.*

— "Our public servant in the White House, the President of the United States, is sworn to do one thing—that is to see that the laws are faithfully executed." — *Congressman Johnson.*

— "I ask you, brethren, to put yourselves on record not as standing for this party, or that party, or the other party, but as expressing yourselves in moderate and reasonable language." — *S. Dickie.*

— "The Methodist Church is larger than any of its men, preachers or laymen." — *M. N. Johnson.*

— "This General Conference reminds me of the yacht races in New York last fall. There they had plenty of time, but no wind; here they have plenty of wind, but no time." — *W. L. Woodcock.*

— "I am opposed to a church turning critic upon its own members because they happen to occupy an official position." — *L. M. Shaw.*

— "While I yield to no one in my regard for the President of the United States, I cannot shut my eyes to the fault even of the chief magistrate of the nation." — *A. B. Leonard.*

— "I shall go home with my head hanging down in shame if again we become a poor old scolding mother and not a winsome, loving mother, pointing us to come back to the fold." — *Chief Justice Lore.*

— "The church of God is set for the defence



REV. A. J. NAST
Editor Christliche Apologete

and advocacy of morality in this world and for the condemnation of all wrong." — *J. G. Adams.*

Debate on the Temperance Report

The following are the paragraphs in the majority report on Temperance, presented by Samuel Dickie, chairman, which excited the debate:—

We deplore the fact that our General Government, by its internal revenue system, continues to give legal recognition to so corrupt a business, and especially do we condemn the course of the Government in accepting and collecting revenue from persons in prohibition towns or States who are known by the officers of the Treasury department to be engaged in the violation of prohibitory law.

We commend as worthy our unstinted praise the act of Congress in prohibiting the sale of intoxicating beverages at army posts and in forts, camps and reservations used for military purposes. We record with gratitude our appreciation of the act of Secretary John D. Long, of the Navy, in banishing the sale of intoxicants from our war vessels and navy yards.

We are, however, chagrined, humiliated and exasperated by the puerile and absurd construction placed upon the Anti-Canteen law, so called, by the Attorney-General of the United States; and, with all due respect to his exalted station, we record the fact that we are pained and disappointed at the course of the President in accepting as final and satisfactory an opinion without binding force. Such an abuse of power is nullification in its most dangerous form.

Upon the President, as commander-in-chief of our army, rests the responsibility for the exist-

ence of the canteen saloon—an evil which he has ample power to suppress, and which, to quote the Episcopal Address, "is a more deadly foe to the soldier than bullet or tropic heat."

We urge upon the President an early exercise of the power vested in him, to the end that the



REV. LEVI GILBERT, D. D.
Editor Western Christian Advocate

authority of the Government, instead of being used to place temptation before the soldier, shall be used to save him, as far as possible, from the moral hazards incident to military life.

We call upon the Administration to make use of its tremendous power in the military government of the Eastern islands that have come under our control, so that the people of those islands shall not be debauched by the introduction of the liquor traffic among them.

MINORITY REPORT

The minority report accepts everything in the majority report except the three paragraphs relating to the President of the United States and beginning with the words, "We are, however, chagrined, humiliated," etc., and ending with the words "from the moral hazards incident to military life."

For these the minority report respectfully offers as a substitute the following utterance from the Episcopal Address: "Aroused and indignant at the aggressions of the liquor power, at the inexcusable miscarriage of the anti-canteen law, and at the new perils in which the nation is involving its new possessions, the church will summon and pledge all our ministers and people to a more determined struggle against this enormous evil and urge each to



REV. C. W. SMITH, D. D.
Editor Pittsburg Christian Advocate

contribute thereto, according to his judgment, his testimony, his example, and his ballot."

J. E. PRICE,
F. B. LYNCH,
JOHN LANAHAN,
AND TEN OTHERS.

J. E. Price—The utterance of the Episcopal Address, which is offered as a substitute for the three offensive paragraphs assailing the President of the United States is familiar to you all.

In the first place, we advocate the acceptance of the substitute because in its deliverances a great and dignified body such as this General Conference should promulgate general principles and not indulge in personalities. It is not simply a question whether or not the President



REV. I. B. SCOTT, D. D.
Editor Southwestern Christian Advocate

of the United States is at fault, but it is a question whether we shall be at fault ourselves in the form which we shall give to this deliverance on the subject of temperance and prohibition, and the cause of the Church of Christ cannot be advantaged by this personal arraignment of the chief magistrate of our republic. Again, in our general rules, the church requires of the individual member that he shall refrain from speaking evil of magistrates or of ministers. It would be deplorable if our General Conference should depart from the observance of this general rule. Again, surely it is in order that this General Conference should exercise a spirit of tolerance where there is ground for difference of opinion. The Attorney General is severely criticised for the decision which he made, and on which the President has relied in his action. Those of us who knew the Attorney General as governor of the commonwealth of New Jersey and saw the magnificent battle which he dared to wage against the race-track people and the gamblers, very much hesitate to call in question the integrity of this eminent jurist. We rather contend that it is our province to extend toward him the spirit of tolerance, and to hold the view that there may be ground for differences of opinion in judicial decision. Only a few days since the two eminent minds, Dr. Buckley and Justice Lore, manifested a very positive difference over the significance of the article "a," as



REV. A. N. FISHER, D. D.
Editor Pacific Christian Advocate

to whether it signified one, or could be given other than that interpretation. We none of us thought of calling in question the honorable motives of either of these gentlemen. Also, we will compromise our honor and dignity as a General Conference by turning aside from our path to assail the integrity of a judge who has made such a record as has Griggs in the commonwealth of New Jersey, insisting that he and the President of the United States have joined

hands in an act of treason, for it is nothing less than this that the report charges upon them — the nullification of law. Mr. Chairman, I move the acceptance of this substitute in the interest of the cause of temperance and prohibition that is so near the hearts of all of us.

C. B. Lore — Mr. Chairman and Brother Delegates: Nothing but an imperative sense of duty compels me to speak this morning. I am heartily and earnestly in favor of the adoption of the minority report, for two reasons. The first is, that the majority report is historically inaccurate, and for this reason President McKinley is blamed in that report for practically nullifying the laws of the United States. Did you go back and attack Congress because it saw fit to adopt a law which is susceptible of two interpretations? And the interpretation of Attorney-General Griggs is recognized by some of the ablest legal minds throughout the United States as the only reasonable interpretation of the law. Have you passed censure upon Congress? No! You praise it. Again, you say that Hon. John D. Long is worthy of praise because he abolished liquor from the Navy. Do you know that that is the act of William McKinley through John D. Long? And, on the other hand, do you lay your hands upon the President through Attorney-General Griggs, who has given in his judgment a correct opinion? Here you have divided yourselves, and cannot stand. Again let me say to you, I served four years with William McKinley in the 48th and 49th Congress. I was politically opposed to him. I am not in favor of his policy today — if you will allow a judge to have an opinion — in very many respects; but I stood beside that man four years, and I learned to love his elemental manhood. He was brought up in a Methodist atmosphere and taught by a good old Methodist mother. He stood before me as a typical man. He said to me personally, when his seat was contested in the House of Representatives: "If you cannot vote for me honestly, believing that I was elected fully and fairly, do not do it. I will go home to my constituents again." I watched his life as he moved up and down in those halls. I found there congressmen in the saloon and in worse places — I have heard of their being there, I will not say I saw them there, that would not be fair. I watched his course up and down. Let me tell you that McKinley when not at his duty in the halls of Congress or in the committee room was with his invalid wife and he did his work in her presence and under her inspiration. He was one of the purest and best men in the 48th and 49th Congress. And while I differ from him, I am unwilling to see this great Methodist Conference strike down one of the most loyal men within her borders. I was proud of this Conference until Saturday. I did not feel proud of it when I saw it converted into a howling mob. I shall go home with my head hanging down in shame if again we become a poor old scolding mother and not a winsome, loving mother pointing us to come back again to the fold.

F. B. Lynch (Philadelphia) — Mr. Chairman, let it not be supposed for one instant that those who support this minority report yield one iota in point of fealty to the highest principles of temperance and prohibition, to the most earnest appeal to the members of our church to stand up until finally the iniquity of iniquities shall be smitten to the earth. Those who support this minority report believe that the licensed saloon is the sum of all villainies; but, Mr. Chairman, the issue before us is as plain and simple as any issue that was ever presented to a General Conference. It is not a question of principle, sir; it is a question of expression; it is a question as to whether we shall use intemperate language for the furtherance of our purpose or whether we shall use wise and statesmanlike terms to bring about the object we desire. Mr. Chairman, I hold before me the language of the majority and the language of the minority reports. I want to call your attention to the verbiage used here. I want to show this minority is for the very purposes that are designed in the majority report, a better expression, a stronger expression, and an expression which will bring us the approval of all sound-minded and well-meaning people. Let me call your attention to the language: "We are, however, chagrined, humiliated and exasperated." Over against that we desire: "Aroused and indignant at the aggressions of the liquor power." I claim that the latter expression is a stronger expression than the former, a wiser expression, and that it will mean for us and do more for us than the former. Again, "puerile and absurd construc-

tion" held by a man who has given his whole life to the study of law, saying that his determination of the point of law is puerile and that his construction is absurd, and that, too, by men who have not studied law, who are governed by opinions that are formed hastily, and



REV. F. MUNZ, D. D.
Editor Haus und Herd

that, too, by men who are influenced by passion, who desire, as was said in the committee, to strike at the President; who desire, as was said in the committee, to skin him; who desire, as was said in the committee, to hold him up before the community. Mr. Chairman, the report of the minority uses language that will bring to us the approval of the American people and gain for us that which we desire far better than this language, which in itself is an appeal to the prejudices of the people, and that holds up before the American people by the great General Conference of the Methodist Episcopal Church the President of the United States and his Attorney-General. Now, I want to read this language further: "Aroused and indignant at the aggressions of the liquor power, at the inexcusable miscarriage of the anti-canteen law, and at the new perils in which the nation is involved in its new possessions, the church will summon and pledge all our ministers and people to a more determined struggle against this enormous evil and urge each to contribute thereto according to his judgment, his testimony, his example and his ballot." Not one word would I say against the honored President of the United States as a man. I have three things to say. Not one word would I utter against the President of the United States as a man. I had three uncles and a father in the Confederate Army, but from boyhood I was for the Union and for the Methodist Church; but we

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need to strike out straight from the shoulder at this unutterable infamy, an infamy of the union of the saloon and state in this republic, this unholy alliance of the government in city, state and nation with that enemy of all righteousness, this gigantic wrong, this monumental crime and disgrace of our civilization. What is it? In the light of God's Word, and some of us are still old-fashioned enough to believe that the "law of the Lord is perfect," that it is a lamp to human feet and a light to the pathway of civilization and to the actions of even the General Conference — what is this? It is nothing less than a league with death and an agreement with hell, and we must lay the axe at the root of the tree. If we fail to meet the supreme emergency at this hour, if we falter in our faith and courage, if we are unwilling in the day of God's power, if we compromise with this colossal evil for the sake of men or church or party or angel or devil, we cannot escape the direful results of such compromise. A swift deliverance will arise from another source. The great Gladstone said, "We must destroy the liquor traffic, or it will destroy our civilization." This was not the utterance of an excited imagination or a disordered brain, but words of soberness and truth; and the question before us is: Shall the Bible or the brewer, shall the Gospel or the grog shop, shall the saloons or American civilization, shall the moral forces of America, or the National Liquor Dealers' Association, dictating the platforms of parties and the policies of administration, be dominant in the tomorrow of America? One word more: It must not be, it cannot be, that this splendid temple of liberty, erected by the master-builders of all time, shall fall into ruin like Babylon of old because of this league with this awful liquor curse, condemned by science, outlawed by the Bible, and abominated by God in heaven.

L. M. Shaw — Mr. Chairman, let it be understood that the Methodist Episcopal Church is the greatest power for good in the world, if you please — I believe it — the greatest moral power. Its utterances ought to be received by the people of this country with some degree of interest, and the people ought to wait for its deliverances and ought to heed them. The country will if we conservatively state our convictions. I do not like this political attack. I was not a member of the triple alliance. I will not be a party to the attempted quadruple alliance. I am opposed to anything here political. Now notice the insincerity. The Secretary of the Navy is complimented and commended because he and not the President suppressed liquor in the Navy. But the President is condemned because the Attorney-General rendered a judicial opinion — Bishop Andrews — Judicial.

L. M. Shaw — Give the President credit for both or neither. In my State acts of legislation are sometimes interpreted by the Supreme Court adversely to the recognized wish of the State, but the next session of the General Assembly invariably corrects it by the enactment of

a new law. If the Attorney-General rendered an opinion contrary to the wish of Congress, Congress was in session and might have corrected it in ten days. But Congress has not corrected it. It is to be presumed that the opinion was in accordance with the intent; I don't know. We are not a judicial body except ec-

charged with assailing an officer to criticize his political doings, and it is the only safety of this republic that its citizens shall properly take cognizance of the official conduct even of its highest officials. Now, Mr. Chairman, this anti-canteen law has a history. The people appealed to Congress by petitions that might be said to be



REV. J. F. BERRY, D. D.

Editor Epworth Herald

clesiastically; we are not a civil court, and we ought not to overrule the opinions of judicial procedure; we have no right to. My friends, I was proud four years ago that a member of our church was selected by a great party for the chief executive of this nation. Do you suppose if he is to be selected by his own church and be condemned, that the experiment will be again tried? Do you think it is wise for us to go outside of our proper jurisdiction for the sake of assailing a man of our own body, a man of our own faith? I think not. I am sincerely opposed to any church going into politics. I am sincerely opposed to members standing man by man, with members of their church, but I am more opposed to a church turning critic upon its own members because they happen to occupy an official position and slay them if they can, and compel the dominant party to go outside of the church or into trouble. There are plenty of men outside of all churches that no one would attack so severely; or if they did attack, it would amount to nothing. When we assail those of our own faith, I want to say to you this country of ours will not have very much confidence in the political good judgment of the Methodist Church.

A. B. Leonard — I will not allow anybody to go beyond me in high esteem of the President of the United States. In many things during his administration he has commanded my highest admiration. I think his management of the Spanish war was simply magnificent and deserving of all praise. But while I yield to no one in my regard for the President of the United States, I cannot shut my eyes to the faults even of the chief magistrate of the nation. It is said here that the majority report assails the President. It is not assailing the President to point out errors in his political conduct. It is the right of the American citizen without being

almost miles long. From all parts of this country there went up to the Congress of the United

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States an appeal from our homes, from the mothers and sisters of our homes, that the Congress of the United States would wipe out the dreadful army canteen. Congress heard that appeal, and passed what is known as "the anti-canteen law." There is not a man on this floor, I will assume, who does not believe that Congress intended in good faith to do just what the people of the United States asked Congress to do. We intended to make a law that would destroy the army canteen, and when that law had been passed, after the liquor-dealers had done their utmost, they gave up the battle until the Government came to their rescue. Now, I am not a judge, but I have some opinions about things. It seems to me that the Attorney-General, who, it is understood, did not consult the President at all, gave forth that opinion that has met with the disapproval of nine-tenths of the legal fraternity of the United States. There are not a dozen newspapers in the land worthy of being considered at all that have not condemned that opinion. Now, in place of appealing at once to the Attorney-General, why did not the Attorney-General and the President take it for granted that the law was to be executed in the spirit in which it was enacted? Why did they not wait until a case was made up and carried to the Supreme Court — I would like Judge Lore's attention to that — why did they not wait until a case was made up, and take it to the Supreme Court? The Supreme Court of the United States gives opinions concerning the constitutionality of law. You may answer when I am through, but I want your attention to that. If the liquor men were not satisfied with that law, they had nothing to do but to make up a case and carry it to the Supreme Court. Now if the Attorney-General can nullify one law by an opinion, he can nullify any law by an opinion. We hear in this country about government by injunction, but this is government by opinion of a member of the President's cabinet.

J. M. Buckley — Mr. President, this body, as I have ascertained, contains sound money Democrats, 16-to-1 Democrats; it contains single taxers, Republicans, Populists, and members of the Prohibition Party — members of the Prohibition Party who do not accept woman suffrage, and members of the Prohibition Party who do accept woman suffrage. Now I rejoice in that fact, but the fact itself proves that politics is built upon the realm of disputed facts. The next remark I have to make is that all resolutions of every sort that are passed here, mere resolutions, have no binding force upon any minister or member of the Methodist Episcopal Church. If, sir, you pass a resolution by a unanimous vote, except my own, and I do not agree with it — I mean a declarative resolution or sentiment — there is no power on earth that can circumscribe the sphere of my healthful activities in attacking that motion as soon as you adjourn. As an editor, as a matter of course, I would not attack it in the paper, but as a man you cannot affect me. Now, then, this being the case, it would accomplish nothing to have resolutions passed that people would go out and repudiate. The great point is to have resolutions passed that will be right and that will carry the sober sense of all that unite in them. Now I sympathize with my eloquent young friend. I used to speak in that way myself until I discovered that it is the lightning, and not thunder, that does good or damage in the material world. But he spoke of striking out from the shoulder. I used to strike bag, and one day I struck with might and power and missed the bag and I wore my arm in a sling for about a week. I want to call your attention and the attention of the chairman to the fact that without intending to misrepresent the action of 1892, that action was misrepresented. I will read what they have given and then what they omitted: "We do not presume to dictate the political conduct of our people, but we do record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon." That is what they put in. Now this is what they omitted. (See the Journal of 1892, page 494): "Resolved, That this report shall not be construed as an indorsement of any political party." Now why in the world they omitted that, I cannot tell. I suppose that they wrote the report as it was first presented and didn't look in the back part of the book to see what they added to it. Am I right? Very

well. All I can say is this, that it is a very grave omission, and has a practical bearing on this situation. I have no idea that the matter of the Attorney General's opinion would ever have been thought of if there had not been a subtle sympathy with the liquor aspect of the case. Now I propose an amendment which I think will unite the great body of this house, and I offer it to the serious consideration of my friend here who really wishes to accomplish good in this direction as much as I do. We deeply regret that, after the enactment of a law prohibiting the sale of intoxicating beverages at army posts and in forts, camps and reservations used for military purposes — a law plainly intended to effect this result and so understood by its friends and foes in and out of Congress, by the chief magistrate who signed it and the Secretary of War who issued an order enforcing it — by the forced and unnatural construction placed upon the law by the Attorney General, its plain intent was defeated, and the government of the United States, amid the exultation of all sympathizers with the liquor traffic, resumed the practice of selling intoxicating liquors to its soldiers. We are gratified that the House committee on Military Affairs has favorably reported a bill so explicit in its terms that no antagonism to its object can obscure its meaning. We earnestly appeal to the President of the United States to use his powerful influence to promote its adoption, and to our ministers and members to urge by petition and personal letters to their representatives in the House and Senate the speedy enactment of this measure of protection to our soldiers from a foe more deadly than shot or shell. I move to amend the minority

report, which now includes all of the majority report except the three offensive passages — I move to amend it by adding after the quotation from the action of 1892 the words that were omitted, namely: "Resolved, That the foregoing resolution must not be considered as in the interest of any political party." That was a part of the action of 1892 and immediately follows after what is now in the substitute.

F. M. Bristol — An ecclesiastical attack upon the President of the United States here today will be establishing a very dangerous precedent, which will come back in American history to plague us. If the Roman Catholic Church, in an assembly so great and significant as this, should deliver an utterance against the President of the United States, there would be thunders of Protestant indignation from shore to shore; and the Roman Catholic Church has the same right to attack the President that the Methodist Episcopal Church has, but it has too much patriotism and too much sense of the fitness of things to do such a thing as that. We boast that we are a world-wide Methodism. Methodism is in Germany, and we have here as delegates citizens of Germany, sitting in this body. Do you pretend to say that these citizens of Germany should come here and legislate an attack upon the President of the United States? Do you mean to say that the subjects of the King of Sweden and Norway will support an attack against the President of the United States? Do you mean that the subjects of the Emperor of Japan and the subjects of the Emperor of China and the citizens of Mexico,

[Continued on Page 736.]

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N. E. SOUTHERN CONFERENCE

Norwich District

Jewett City.—The new pastor, Rev. H. E. Murkett, bears this unsolicited testimony to the faithfulness of his predecessor: "I found the work here in excellent shape, owing to the wise management of Rev. M. T. Braley." A very warm and hearty reception was extended to the pastor and his family. The church was tastefully decorated for the occasion. Rev. E. M. Anthony voiced the good-will and pleasure of the people in a very pleasing and appropriate address of welcome. A short entertainment, followed by refreshments furnished by the Ladies' Aid Society and the Epworth League, filled out the program of a most enjoyable evening. The League also presented Mrs. Murkett with a large and beautiful bunch of carnations. The outlook for a pleasant and prosperous pastorate is very encouraging.

Thompsonville.—The church and friends gave a very pleasant reception to their new pastor, Rev. E. P. Phreaner, and family. The chapel was tastefully adorned with palms and plants. Mr. Henry M. King, the recording steward, on the part of the church, made a hearty address of welcome, to which the pastor responded. Excellent musical selections were rendered by members of the choir, and the ladies furnished refreshments to the large number gathered. It will be gratifying to their many friends to know that Mrs. Phreaner is very much improved in health.

Norwich Town.—The people signaled their pleasure at the return of their pastor, Rev. J. S. Thomas, for the fifth year by an enthusiastic reception. Presiding Elder Bates and Rev. Dr. Wood, of Trinity, were very happy in their words of congratulation, felicitating pastor and people on their pleasant relations. The honored pastor responded with much feeling, and music and refreshments were enjoyed by the happy company. Easter Sunday was observed as Missionary Day. An excellent concert by the Sunday-school drew a full house and the people responded with a liberal collection.

Norwich, North Main Street.—The parsonage was recently the scene of a very pleasant gathering when the people in goodly numbers turned out to extend a welcome to the new pastor, Rev. E. J. Sampson, and wife. Rev. Mr. Ricketts, of the Congregational Church, gave the address of welcome. Fraternal words were also spoken by ministers of other denominations, to all of which the pastor made fitting response. Music, refreshments, and selections from the parlor phone were interesting features of the evening's festivities. The work has opened well, and the pastor is courageous and hopeful.

Epworth League.—The eleventh anniversary was observed at Jewett City by a sub-district convention. The Leagues of Moosup, Putnam, Voluntown, and Danielson were represented; also the Christian Endeavor Societies of Versailles and the Baptist and Congregational Churches of Jewett City. The energetic district president, Rev. A. E. Legg, presided and also delivered two addresses of great practical value—in the afternoon on "The Young People's Society and Missions," and in the evening on the work of the Spiritual department. Mrs. McPherson, of Rockville, read an excellent paper on the Social work of the League, and Mrs. W. C. Newell, superintendent of Junior work, a very suggestive paper on "Buds and Blossoms." Rev. I. L. Wood, Ph. D., of Norwich, lifted all hearts in his eloquent address on the timely topic, "God has a Place for Every Man." Excellent music was furnished by the joint choirs of the Baptist, Congregational and Methodist churches under direction of Mr. Edmund Wood. The local chapter made generous preparation for the entertainment of its guests, and the convention was a decided success the influence of which will be found after many days.

Preachers' Meeting.—The neighborhood gathering of ministers and their wives held the first meeting of the new year at Tolland—in the old historic parsonage where Francis Asbury once tarried—as the guests of Rev. W. T. Johnson and wife, May 21. Rev. J. H. James acted as chairman, and Rev. W. F. Taylor was appointed secretary for the year. Mr. Taylor also read a carefully prepared paper on "Problems Included in the Subject of Sociology." A general discussion of the paper, and several other subjects, prepared the way for the excellent dinner furnished

by the generous hostess. An hour of delightful sociability was enjoyed before the return drive to Rockville.

SCRIPTUM.

VERMONT CONFERENCE

Montpelier District

Hartland.—The newly organized Epworth League is in a flourishing condition, and the Sunday evening meetings have been given into its charge. Mr. Hadley, a member of the church, has been given an exhorter's license and is doing effective work in out-district meetings, some having already started for the kingdom. The money for the repairs on the church is slowly but surely being pledged. The salary of Pastor Bennett was increased \$35 at the first quarterly conference.

White River Junction.—Five were recently received by letter. Pastor Hough has been selected as the Memorial Day orator at Gaysville.

Lewiston.—Mrs. Asa Porter, of our church here, has organized a Junior League at Hanover, N. H., quite a proportion of our membership and attendants living on that side of the Connecticut. The project of holding regular services in the college town is under consideration, there being no Methodist church there, and the former presiding elder of Manchester District, N. H. Conference, having given his permission.

West Bradford.—It has been decided to hold a series of evangelistic meetings here in the near future, and an invitation has been extended to Mr. A. M. Walker, of Whitefield, N. H., the "chalk talker," who did such successful work on the district last winter.

Copperfield.—The work here is constantly and rapidly developing. The population of the place is steadily increasing on account of the development of the copper mines. The superintendent of the mines is an attendant upon and a contributor to our services; and Mr. Westinghouse, the proprietor, has pledged the sum of \$900 toward the salary, the same to be paid in quarterly instalments. The salary as a whole, for West Fairlee and Copperfield, was increased \$525 over the amount estimated and paid last year. In addition to this the generous proprietor of the mines gives rent-free the use of a house for a parsonage. Rev. A. H. Baker, the versatile pastor, is alert to have the religious work of the place keep step with the growth of material development. Miss Alice Farnham, the devoted superintendent of the Sunday-school, has organized a Junior League with a goodly number of children as charter members.

Union Village.—Pastor Roberts is snugly ensconced in the new parsonage, which is a gem in its construction and appointments. It is astonishing that such large results could be secured for so small an outlay of money, the entire expenditure for the foundation and structure, including the barn, being but a little over \$1,300. This reflects great credit upon Mr. E. M. Fulling-

ton, the chairman of the building committee. The Ladies' Aid Society have thoroughly furnished the house. The year opens most pleasantly with Mr. Roberts and his people.

Thetford Centre.—Through the generosity of Judge Gleason and others at this place, and devoted friends at North Thetford, a goodly amount of furniture has been secured for the parsonage, and Pastor Lawton and family find themselves in congenial quarters; and their people congratulate themselves upon the ability of the pastor they have secured.

Montpelier.—Five have been received on probation and 3 by letter. The Mercy and Help department of the League has been transformed into a charity organization, and the town has been districted off, each district being assigned to persons whose duty it is to ascertain and report concerning the sick and needy, also about strangers moving into the city. The May communion being the first time that Rev. C. O. Judkins had had full orders, he secured the printing of the ritual for the Eucharist, and thus the entire membership were enabled to join in the prayer of confession, collect, etc. This greatly added to the dignity and impressiveness of the service, and made it an occasion long to be remembered. The congregations continue to be large, and all departments are well up toward high-water mark. The Montpelier military societies selected Mr. Judkins as their Memorial Day orator. The acceptance of this invitation precluded an affirmative response to similar invitations from other towns. He also rendered efficient service at Barre as the speaker on League anniversary day.

South Londonderry.—The interior of the church is now torn up for repairs, new pews being among the attractions which the edifice will soon have.

Springfield.—Thirty-four probationers have already been received as the result of the Gillam meetings, and others are yet to follow. Ten have been received from probation into full membership, and the work along all lines has received a great impetus; the oldest members say that it was the greatest revival in the history of the church. Dr. Rowland preached the Memorial sermon before the G. A. R. Post. Several additional electric lamps have been put into the church of late.

Weston.—The new Epworth League is in good working order, and the president was confirmed at the first quarterly conference. Rev. Oscar B. Wells, the new pastor, is securing a strong hold upon the people, and all are hopeful. He preached the sermon before the G. A. R. Post.

Wilder.—Rev. Milton H. Smith, the pastor at this point, was married, May 23, to Miss Florence, daughter of Rev. Alfred G. Austin, of Albany, the father of the bride being the officiating clergyman. A host of friends of both parties will send congratulations and good wishes. His parishioners were contemplating

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a reception, and were fitting up the parsonage for the bride.

Perkinsville.—The sacrament of baptism was administered by Pastor Charlton the last Sabbath in May. A steady upward trend is visible in this parish.

Proctorville.—An able Memorial Day sermon was preached before the Grand Army Post by Pastor Roberts. Out-district meetings are now being held in two distant neighborhoods.

Bradford.—Rev. A. H. Webb, the popular pastor, is specially busy these days, having to preach both the Memorial and the baccalaureate sermons.

Brattleboro.—Increasing congregations wait upon Pastor Lowe's ministrations. He is to preach the baccalaureate sermon before the graduating class of the high school the second Sunday in June.

League Progress.—Three new Epworth Leagues—at Perkinsville, Weston and Hartland—and two new Junior Leagues—at Copperfield and Hanover (Wilder and Lewiston charge)—have been formed since Conference, and President Morgan has reason to think that the outlook is most hopeful for the Epworth hosts.

Bishop Hamilton.—The elevation of Rev. John W. Hamilton, D. D., to the episcopacy is a source of gratification to the preachers and people this way. No man in Methodism has more of a spirit of sympathy for his brethren, and no General Conference officer has ever shown a greater willingness to help bear the burdens of the church than he. Long may he live to exercise the duties of his high office!

Wasn't True, but Might Have Been.—In the last batch of notes from this district mention was made of a farewell reception at Windsor to Pastor Partridge, and of a large purse of money presented. This item was stated upon what was supposed to be good authority, but appears to have been without basis of fact. There was, however, a complimentary dinner tendered him by the business men of the place, at which upwards of sixty invited guests were present in response to an invitation to come and "speed the parting guest" with good cheer and expression of esteem and friendship." Senator Enright presided at the post-prandial exercises, and the occasion was one of much interest. The other part of that item, which had reference to the present pastor, Rev. W. E. Douglass, still holds true, and all goes well at that point.

RETLAW.

St. Albans District

W. F. M. S.—The fifth annual meeting of St. Albans District Association W. F. M. S. was held at Waterbury, May 25. A goodly number of delegates, clergymen and visitors were present, and the convention proved to be pleasant and profitable. The leading feature of the occasion was the presence of Miss E. L. Harvey, a returned missionary from India, who spoke to the children in the afternoon and gave an address in the evening. The president, Mrs. C. S. Nutter, gave a very interesting review of the year. The children's hour, in which the children of the local "Band" participated, was worthy of special mention, as was also the singing by Mrs. Demeritt, of Waterbury, Mrs. Merrill and Miss Cross, of Montpelier. The following papers were presented: "Practical Suggestions," Miss Mary Pomeroy; "Twentieth Century Thank-offering," Mrs. L. O. Sherburne; "How to Interest the Uninterested Women," Mrs. H. O. Ward; "Our Future Outlook," Mrs. A. L. Stanwood; "Systematic Giving," Mrs. A. B. Truax. Subscriptions were solicited for our missionary periodicals with gratifying success.

NEW HAMPSHIRE CONFERENCE

Dover District

Haverhill, Third Church.—A most enthusiastic reception was given to Rev. and Mrs. John T. Hooper, Wednesday evening, May 15. The church was very prettily decorated. Pastor and wife were assisted in receiving by Mr. and Mrs. Marshall. A vocal and instrumental program was rendered. Remarks were made by Rev. L. R. Danforth, Rev. M. Wolfe, Rev. J. A. Goss, Rev. Allen Brown, and Rev. James Cairns. A beautiful bouquet was presented to Mrs. Hooper by the Ladies' Aid Society. Refreshments were served and a social hour enjoyed. The work of this church opens most favorably. A union re-

vival campaign has been conducted under the direction of Rev. Mr. Jackson—Baptist, Christian and Methodist Churches uniting. Twenty-seven attendants of the Third Church have pledged themselves to the Christian life. A son of Rev. James Cairns is preaching at Nicholsville to good congregations.

Amesbury.—Rev. H. D. Deetz has been visiting at his old home in Ohio, and also took in the General Conference. Mrs. Deetz is spending a few days among friends in Newport. Rev. J. N. Bradford supplied the pulpit, May 13, and Rev. Wm. Woods, May 20.

Danville.—Rev. Charles M. Tibbetts, of Boston University, is supplying at North and South Danville for the present.

Hampton.—A beautiful combination desk and book-case of quartered oak has been presented to Rev. and Mrs. J. N. Bradford. The gift was a complete surprise, though the affection of the people is well understood and appreciated. Mr. Bradford is superintendent of the Sunday-school. The Woman's Foreign Missionary Society will hold a district meeting with this church, June . The Preachers' Meeting, which was to be held here in June, has been deferred until early in July. The date will be given later.

Salisbury.—The work of the year opens encouragingly. Rev. C. W. Taylor caught a 13-lb. trout at Newfound Lake not long since. His greater delight is in fishing for men. May the gospel net enclose a multitude of precious souls! Rev. Joseph Hayes, who was very ill just before Conference, has fully recovered, and is busy at work in his garden.

East Rochester.—Electric lights have been put into the church by the Ladies' Aid Society. Rev. S. C. Keeler has fully recovered his health and is hard at work. Mrs. Keeler is much better also.

North Wakefield and East Wolfboro.—Rev. W. A. Hudson exchanged pulpits, May 20, with Rev. Frank Hooper. A son, James Evans, has come into the home of Mr. and Mrs. Hudson since Conference.

East Kingston.—Rev. C. W. Martin sails for a five weeks' trip to England the first of June. Rev. Walter F. Felch supplies the pulpit. The church has been very tastefully frescoed at an expense of \$250. Charles E. Morrill, of Chicago, with others, contributed generously toward the work.

Haverhill, Grace Church.—The Dover District Epworth League will be entertained by this church, June 12. A rich program has been provided. Rev. E. H. Hughes will speak in the evening.

Dover.—A very successful strawberry festival

was held Wednesday evening, May 23. A daughter was born to Rev. and Mrs. E. S. Tasker, May 21.

Lawrence, St. Mark's.—Rev. F. H. Corson was given a hearty reception by this society. The outlook for the year is encouraging.

Exeter.—A fine parsonage has been purchased for \$8,050. The society may well be congratulated on securing a permanent home for their pastor. B. W. Coleman, for many years recording steward, has gone to heaven. He was a noble Christian man and will be sadly missed. Congregations are increasing. Five have recently started in the Christian life. With this church the harvest time for souls is every month of the year. May the increase be a hundred-fold!

Kingston.—Rev. Mark Tisdale has been received with great cordiality. In four weeks he visited all the families in the parish. The trustees have voted to paint the parsonage. Social meetings are well sustained and interesting. The people are expecting a revival. May the breath of the Spirit give life to many hearts!

West Hampstead.—Tuesday, May 22, thirty were present at the prayer-meeting. A large number of young people were out and gave their testimonies for the Lord.

Sandown.—Preparations are being made for needed repairs upon the church. There is a rising tide of spiritual interest. May this old town be shaken by the power of God! We believe it will. Rev. and Mrs. C. H. Smith, who have been in Haverhill for the winter, are now at their old home for the summer.

Personal.—The election of Rev. Dr. J. W. Hamilton as Bishop is received with great delight in the New Hampshire Conference.

EMERSON.

MAINE CONFERENCE

Augusta District

Rumford Falls.—This church is faithfully and satisfactorily served by Rev. J. L. Hoyle. He preaches in Mexico also. Prosperity is the sign stamped on this charge. Large congregations greet the pastor at both places on Sundays, and a growing interest prevails. All is harmony. Finances are well cared for.

Dixfield.—Rev. G. B. Hannaford is serving this people with great acceptance. Only a few members are here, but they are loyal to their pastor and are making a hard fight for life. This is a spot where missionary money is needed, and would be worth a hundred cents on a dollar.

Rumford Centre and the region round about is the pastorate of Rev. W. E. Purinton. He is in

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labors abundant at the present time and the prospect seems good for a harvest of souls. No one need apply at the door of this charge who is in feeble health, for great is the demand for physical strength and robustness, and this qualification is fully met in the present incumbent.

Andover.—Rev. G. B. Hannaford was appointed to Dixfield and Andover, but after one Sunday at the latter place he was obliged to give it up on account of ill health. The Andover people were in tears over this disappointment. He was pastor over this church about twenty-five years ago, and is held in high esteem, not only by the church, but by the whole community. Rev. W. E. Purinton has been appointed to supply here the remainder of the year.

Buckfield.—This is an old field of labor, and was in the by-gone days a flourishing country church; but by deaths and removals it is now reduced to a very small number, who, however, are not discouraged. This church is served by Rev. E. L. Hooper, who is a faithful pastor and doing good work. The congregations are noticeably larger than when he began five weeks ago. The outlook is good.

Skowhegan.—The pastor, Rev. E. T. Adams, received 6 in full recently.

Mercer.—The appreciation which is had for Mrs. Lizzie G. Berry, an untiring worker in the church at Mercer, was recently shown by members and friends of the church. A beautiful silk quilt was made for her, and at a surprise gathering at her home she was presented with this gift, into which were worked many stitches of love and good-will.

Personal.—Rev. W. E. Purinton took the "Elder" in his wagon for a drive from Rumford Centre to Andover, a distance of twelve miles. A part of the way was along the bank of the Androscoggin River. The date was May 22, and it was cold enough for fur coat and cap. Rain had fallen for two days, and the river was out of its banks on either side. At one place we drove a half mile out of our way to get around the overflow. At another place we went around a man's buildings, through gates and bars, into and out of a pasture, over cradle knolls and hills, back to the highway. And still once more for several rods the water was in the wagon covering the floor; but we got there just the same. Nothing monotonous about this mode of travel! C. A. S.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The session for June 2 was fully attended and was unusually interesting, as the following gentlemen gave their "Impressions of the General Conference": Rev. Drs. W. T. Perrin, James Mudge, Messrs. George F. Washburn and R. F. Raymond. Next Monday Prof. Luther T. Townsend, D. D., will speak on "The Future of the Black Man in Our Republic." The general public are invited.

Boston District

Wollaston.—The new year, the third of the present pastorate, opens auspiciously. All the societies connected with the church are in excellent condition and doing good work. A feature of this charge is its Sabbath evening "People's Service." During a recent series of sermons by the pastor, Rev. J. E. Waterhouse, it was necessary to bring forty chairs into the auditorium to seat the congregation. Rev. F. M. Miller now resides in Wollaston, and his presence is much enjoyed by all our people.

North Grafton.—For the first time in thirteen years this church has a pastor of its own, having been connected during that period with Worcester or Millbury, which necessitated services in the afternoon. A correspondent writes: "Too much cannot be said in praise of our new pastor, Rev. C. W. Delano. The people have received him very cordially. The congregations are larger than for years, and we have twenty-two new subscribers to the weekly offering. All the services are characterized by a deep spiritual tone, and all departments of the work are encouraging. Mr. Delano is an able, eloquent, inspiring preacher and speaks without notes or pulpit. He is gentle and sympathetic in the sick-room, and as he is one of the most optimistic of men, he cheers and strengthens every one with whom he comes in contact. He is a graduate of Wesleyan University; he lives in Worcester and teaches Latin in the Classical High School in that city. He is president of the Worcester Circuit of Ep-

worth Leagues. We have deferred giving him a reception until July, as we then expect to have two to receive (he is to be married the last of June)."

Worcester, Trinity.—At a Ladies' Aid social it was decided, after debate, that the sectional feeling between the North and South is destined to disappear. The sooner the better! At the latest meeting of the Home Missionary Society Mrs. John Legg entertained, and Mrs. Sarah A. Jacobs, of Boston, set forth the merits of the Boston Medical Mission. A. B. F. Kinney, lay delegate to the General Conference, is at home again, and his friends like to think that his diligent labors had much to do with the election of Bishop John W. Hamilton.

Grace.—Though not a delegate, it is doubtful if any accredited member of the General Conference gathered any more information concerning its men and measures than did Dr. Brady, who is back again and brimful of his visit to the Windy City. There is no member of the church whose heart does not go out to Mr. and Mrs. E. A. Brewer, whose daughter, Elsie, died May 29. A member of the junior class of the High School, beloved by all who knew her, she fell a victim to cerebro spinal meningitis at the early age of seventeen years.

Coral St.—Pastor Sanderson spoke three times in his own church, Sunday, in a memorial vein. According to the local papers, he is not pleased with the action of the General Conference in removing the time limit. On the contrary, his brother, Rev. Alonzo, is delighted, though this difference of opinion will breed no family discord. The latter brother is very urgent in expressing his conviction that the period of probation in the Methodist Episcopal Church has passed its usefulness, and is the next thing that should be eliminated from our system.

QUIS.

Lynn District

St. Luke's, Lynn.—Rev. J. Walter Morris, the pastor, sent out special invitations to a men's meeting on Sunday evening, June 3. A large number accepted, and the church was nearly filled with men. After the pastor's discourse, Rev. James A. Elliott, Hon. Robert Sisson, Mr.

John McLay, and W. A. Swain responded briefly. A male quartet composed of local talent furnished the music, and all present spoke very appreciatively of the service. W.

Cambridge District Epworth League.—The eleventh annual convention of the Cambridge District Epworth League was held, May 16, at Watertown. The Convention opened with devotional exercises in charge of Mr. Leon L. Dorr, of Woburn, the district president. The first address of the afternoon was given by Rev. G. R. Grose, of Newton, on "Church Loyalty." Miss Elizabeth Northup, of Waltham, spoke in behalf of the Epworth League Assembly to be held at Sterling in August. Rev. Geo. H. Spencer, of Newton, presented the "Quiet Hour" movement. At this point the company separated into department conferences held simultaneously in various parts of the church. The aim in these was to get down to practical work, and as far as reports have been heard this was accomplished. Later Mr. J. P. Hauser, of Boston University presented the Student Volunteer Movement, and was followed by reports from the district officers. The last address of the afternoon was by Rev. H. E. Foss, of Bangor, Me., first vice-president of the First General Conference

A Chance to Make Money

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Particulars free. MRS. M. BAIRD, 3453 Laclede Ave., St. Louis, Mo.

Good Summer Reading for Sunday-School Teachers

Bishop JOHN B. VINCENT, Chancellor of the C. L. S. C., writes: "This book is sure to be in every way a blessing to mother, father, older brothers and sisters, the very little folks and to Sunday School primary classes and intermediate teachers. . . . It helps to self-help. . . . It should find its way into thousands of homes."

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Compact, clear and serviceable.

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District. He spoke on "The Leaguer's Vision," and characterized the young people's movement as a vision of fellowship, of usefulness, and of conquest.

The evening session opened with an inspiration service in charge of Mr. W. C. Hamlin, of Watertown. Following this Mr. George W. Penniman, general secretary of the First District, outlined the program of the Lynn Convention, to be held in July. The evening address was by Rev. L. H. Dorchester, of People's Temple, Boston, on "The Epworth Empire."

The following officers were elected for the coming year: President, Mr. Leon L. Dorr, of Woburn; vice-presidents, Mr. Perry H. Mordick, Clinton, Dr. Wesley T. Lee, Somerville, Mr. J. E. Lacount, West Somerville, Miss Mabel Mudge, Natick; secretary, Miss Alice Bigelow, Newton; treasurer, Mr. J. Clarke Glidden, Lowell; Junior League superintendent, Mr. Charles Lamb, Leominster; superintendent of missionary work, Mr. J. P. Hauser, Boston University.

The Watertown League entertained all who attended in a most hospitable way.

GRACE M. SNOW, Sec.

Springfield District

Northampton. — Sunday, June 3, was a day to be remembered in Northampton. In the morning 2 young persons were immersed, and 33 were received into full membership, being of the sixty or more who were received on probation last winter. The others will be received in full later. Three were received by letter, and one on probation. These services, with the communion and Sunday-school in the morning, and a sermon in the evening, made a busy day for the pastor and a most delightful, impressive and profitable day for the church. Rev. C. E. Holmes is gaining the respect and affection of his people and the good will of the community in a remarkable manner. The Sunday-school is enjoying unparalleled prosperity, and everything appears to promise a good year for this church, as its former pastors and many friends will be glad to know.

H.

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CHURCH REGISTER

HERALD CALENDAR

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Norwich Dist. Min. Asso. at Mystic, Conn.,	June 11, 12
New Bedford Dist. Min. Asso. at Middleboro,	June 11, 12
Hedding Holiness Meeting at Hedding,	July 21-28

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A Pile Cure that Goes to the Root of the Disease

There are lots of lotions, oils and salves that will, through their soothing influence, relieve temporarily the pain incident to piles. But is that all the sufferer requires? Isn't it a horrible thought to realize that the ease is only temporary, and that the disease goes on under the surface without a moment's interruption.

Wouldn't it be wiser to select a remedy that seeks the source and regulates those deep seated disorders which induce the disease? Pyramid Pile Cure not only relieves the pain at once, but effects a permanent cure of the worst form of piles. You don't have to go through a tedious course of dieting while using it either.

It strikes through those delicate membranes and tissues and sets the blood in healthy circulation, reducing at once the painful inflammation and congested tumors.

This remedy is not a hap-hazard combination of drugs but it is a remedy invented by specialists who have treated piles and blood disorders successfully for years. Almost any first-class druggist has it on sale at 50 cents per package. Don't treat this disease with every lotion and salve that comes along. Remember the parts affected are among the most delicate in the human body. This remedy is absolutely safe and no one need fear to apply it freely on the most inflamed parts. The speed with which it allays the pain is an agreeable surprise to the sufferer.

POST OFFICE ADDRESS

Rev. J. H. Trask, 14 Byron St., Wakefield, Mass.

W. F. M. S. — The monthly meeting of the Executive Board will be held June 13, at 10 a. m., in the Committee Room, 36 Bromfield St., Boston.

A. W. PHINNEY, Rec. Sec.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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NEW ENGLAND CONFERENCE — CHURCH AID SOCIETY. — The adjourned meeting of the Society, to make assignments for the Boston and Cambridge Districts, will be held in the Committee Room in Wesleyan Building, Boston, Wednesday, June 13, at 10 a. m. Churches intending to ask assistance from the Society should be represented by the pastor and one layman of the church.

GEO. S. CHADBOURNE, Sec.

Colic is one of the most dreaded of the troubles that afflict young children. A baby properly nourished will never be troubled with colic. Mellin's Food is easily digested and very nourishing; containing no indigestible matter; it prevents colic.

W. F. M. S. — The meeting of the Worcester District W. F. M. S. will be held in the church at Webster, Friday, June 8. Sessions at 10 and 2. Addresses by Mrs. S. E. Wheeler, who has spent forty years in Turkey, and Miss Clara C. Giddings, formerly a missionary in India. A Workers' Conference will be led by Mrs. C. H. Hanaford. Electric leave Worcester for Webster at 8 o'clock, and every forty minutes after. Lunch served by Webster ladies at 15 cents a plate.

S. C. LEGG, Dist. Sec.

When you say your blood is impure and appetite poor you are admitting your need of Hood's Sarsaparilla. Begin taking it at once.

W. F. M. S. — An all-day meeting of the Fitchburg District W. F. M. S. will be held in the West Fitchburg Church, Wednesday, June 13. Morning session at 10, consisting of reports, papers and business. Afternoon session at 2. The speaker will be Miss Effie Young, of China. Lunch served by ladies of the church at 15 cents a plate. It is earnestly desired that a large attendance be present from all the churches on the district. Auxiliaries are requested to send reports.

Mrs. L. W. ADAMS, Rec. Sec.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

SPRINGFIELD DISTRICT MINISTERS' WIVES' ASSOCIATION. — The Springfield District Ministers' Wives' Association will hold its quarterly meeting with Mrs. W. H. Dockham, of Florence, June 12. Lunch will be served at 1 o'clock; business session at 2.30. An entertainment has been provided. Electric cars leaving Northampton for Leeds and Williamsburg pass the parsonage. Trains leave Springfield for Northampton at 9.15 and 10 a. m.; returning leave Northampton at 5.10 and 5.48 p. m. All Methodist ministers' wives on the district are cordially invited to be present.

Mrs. F. M. ESTES, Sec.

NEW ENGLAND EPWORTH LEAGUE CONVENTION. — The biennial convention of the First General Conference District League will be held at the historic First Church, Lynn, July 5-8. A splendid program has been prepared. We expect to have Bishop Mallaleu, our resident Bishop, Bishop John W. Hamilton of San Francisco, Bishop Hartzell of Africa, and Bishop Parker of Southern Asia; Dr. Thirkield, secretary Freedmen's Aid and Southern Education Society, Gen. Rusling, Dr. McDowell, secretary of the Board of Education, Dr. Haven, Dr. Upham, Dr. Thomas I. Coultas, of Morris-town, N. J., Dr. Butler of Mexico, Dr. Burt of Rome, T. A. Hildreth of Indianapolis, Congressman Greene and Roberts of Massachusetts, Senator Sanderson of Lynn, and a score of the representative clergymen and laymen prominent in Epworth League work in New England. Railroad rates are 1½ cents a mile for the round trip. Tickets will not be placed on sale at your

station unless you notify the secretary on or before June 25. If you cannot get reduced rate tickets at your station, it will be your own fault. Rates for entertainment will be from \$1 to \$2 per day in Lynn. Send to George W. Penniman, Fall River, for information as to the program, railroad rates, etc., and to Miss S. Gertrude Mayo, 193 Essex St., Lynn, Mass., for information about the local arrangements at Lynn, entertainment, etc.

Making Shoes

A unique opportunity is given the shoppers in the store of Gilchrist & Co. in Boston to see how shoes are made. For two weeks they have a working model shoe factory, showing all the steps through which shoes pass to the finished state. Every visitor to Boston will be instructed in taking the time necessary to see this novel addition to this enterprising establishment.

METHODIST SUNDAY-SCHOOL WORKERS' UNION. — The June meeting of the Union will be held at Mt. Bellingham Church, Chelsea, Monday evening, June 11, at 5.15 o'clock. Social hour, 5.15 to 6.15. Supper at 6.15. Tickets, 50 cents, now on sale at the Book Room, 38 Bromfield St. Evening program at 7. The invited guests are Bishop Mallaleu, Rev. Dr. E. M. Taylor, Rev. Dr. C. A. Crane, and Mr. George F. Washburn, who have been asked to address the Union on the work of the general Conference. Music will be rendered by a chorus in charge of Mrs. Geo. H. Carter. All superintendents in the district are urged to attend, with the officers, teachers and interested workers of their schools.

E. W. JORDAN, Sec.

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OBITUARIES

When we have closed the sad, world-tired eyes,
And clasped the hands above the pulseless
breast,
And stand in stricken silence crossed with
sighs,
In the dim chamber of untroubled rest —
This is not Death, whose mystic lines invest
The white-robed form with strange and stately
grace,
But the glad passing of our sometime guest
To higher planes and realms of wider space.
It is not Death's chill fingers that endow
With unaccustomed beauty the still face,
And crown with starry majesty the brow
Late seamed with sorrows of our mortal race,
Not Death, but Life, that, parting, leaves the
trace
Of new-found glory on its prison-place.

— Chambers' Journal.

Farley.—Gilman Farley was born in Manchester, N. H., in 1809, and died at his home in Londonderry, April 11, 1900.

When a young man he worked at his trade in Nashua. Being a skillful carpenter, his services were in demand in other cities. Sixty-three years ago he moved to Londonderry. Here he purchased a farm upon which he toiled, making it one of the best places in town. In connection with this he worked at his trade until advancing years rendered him too feeble. Among other buildings which stand as specimens of his workmanship is the church edifice of the Methodist Episcopal society, with which he united by letter in 1854. As a result of his industry and frugality he became a well-to-do man. By his interest in the public welfare and his generous contributions and kindly suggestions to other churches as well as to the one of his choice, he commanded the high esteem of his fellow-men.

For seventy years Mr. Farley was favored with the companionship of a godly wife. Their dispositions were such as rendered life very harmonious. He had always hoped that it might please God to spare his life to comfort her while she lived. With this privilege he was favored, she having been called to her heavenly home three weeks before he was summoned to rest. Her remains were left in the tomb of Glenwood Cemetery, so that both caskets were lowered together into their final resting-place.

He is survived by one daughter, Angeline, of this place; one son, Washington, of Lawrence, Mass.; two grandsons, one a professor in Syracuse University, and the other a shoemaker of Lynn, Mass. He also had one brother, Parker, of this place.

G. A. M.

Thomas.—Mrs. Anna Thomas was born in Thompson, Conn., Nov. 19, 1861, and died in Holyoke, Mass., March 29, 1900.

The greater part of her life was spent in Holyoke. Her maiden name was Anna A. Tucker; she was twice married—Oct. 12, 1880, to Hamilton Scott Smith, and July 15, 1892, to Clifford R. Thomas, who, with Nellie and Willard Smith, children by her first marriage, survives her. A father, mother, four sisters and one brother are also left to mourn their loss.

Mrs. Thomas was converted at an early age and lived a consistent Christian life down to its very close. She was a woman of great sweetness and strength of character and was much beloved by all who knew her. "None knew her but to love her, none named her but to praise."

She was very active in church work, and her clear brain and ready wit made her a power in any department of religious work. She was possessed of a sweet, strong contralto voice and had sung in church choirs ever since she was fourteen years old. For nine years she sang in the choir of the First Congregational church of Holyoke.

For the past eight months Mrs. Thomas has been ill, most of the time a great sufferer. She endured her sufferings with much fortitude, and

instead of having to be sustained by her friends she sustained them by her unflinching cheerfulness and courage. She met her friends at all times with a brave, cheery smile that was an inspiration in itself. She was truly "a noble woman, nobly planned, to warn, to comfort and command."

Her funeral was held at the Highland Methodist Church of Holyoke, April 1. The many beautiful floral tributes, the crowded house, the sad and tearful faces, testified to the esteem in which she was held. She has gone home, and our loss is heaven's gain.

J. W. K.

Taft.—Calista (Ballou) Taft was born in Burlington, R. I., April 1, 1812, and died in Bridgeport, in the same town, Jan. 27, 1900. Mrs. Taft was converted under the labors of Rev. Samuel Fox in 1859, and a few years later united with the Laurel Hill Methodist Episcopal Church, of which she remained a member till her decease.

At the age of twenty-three she was married to James M. Taft, who died in 1880. To them was born one son, Albert, who survives.

For several years she was an invalid with one hip broken, and for the last two years with both hips broken, but though often suffering severely she maintained a cheerful, trustful spirit. She was always deeply interested in the prosperity of the church, and at every visit of her pastor inquired as to the attendance and interest of the meetings. Her end was victorious. Shortly before she became unconscious she seemed to get a glimpse of the glory land, and her face became radiant, but her voice was too weak to describe what she saw. She soon became unconscious, and in that condition remained till the pearly gates were thrown wide open for her admittance.

WALTER ELA.

Brown.—Andrew Brown was born in Scituate, Mass., March 19, 1812, and died in Worcester, Jan. 31, 1900.

When a young man sixteen years of age he went to Boston and learned the baker's trade, and for sixteen years was associated with Campbell's restaurant, which was then noted for being the only temperance restaurant in the city. It was also the headquarters of many antislavery men. Associating thus with these pioneer workers, he became one of them.

While in Boston Mr. Brown was converted in a Methodist class-meeting. He joined the old North Prescott St. Methodist Church; here and in other churches in Boston he was an active worker, serving as class-leader, steward and trustee. Later in life he removed to Stoneham, where he engaged in the bakery business twenty-four years. He joined the Methodist Church there, serving as class-leader, steward and trustee. He was on the building committee of the church and gave liberally of his means toward the erection of the present edifice. A few years ago he moved to Worcester and became connected with the Coral St. Church. To the day of his death he was interested in the church and ever ready to do his utmost to help. He greatly loved his church, her doctrines, her economy, and her means of grace. When permitted, he was always present at public worship, an interested and helpful hearer. His life was exemplary and consistent. He was beloved by all who knew him. His pastor found in him a true friend and greatly enjoyed his society. When the end came he was ready; his work was done and well done. Death to him was gain.

The funeral services were conducted by his pastor at his home. There were beautiful floral tributes from friends in Stoneham, from Coral St. Church, and from the family. The hymns, "My heavenly home is bright and fair," and "Resting bye and bye"—favorites of our brother—were sung. The interment was in Woodville, Hopkinton, Mass. He leaves a wife, two daughters, three grandchildren, and three great-grandchildren.

GEORGE E. SANDERSON.

Prince.—Mrs. Addie S. Prince was born in Paris, Me., Oct. 19, 1819, and died in Paris, Feb. 7, 1900.

Mrs. Prince was converted when a young lady, and united with the Methodist Church, remaining a faithful member of the same until her death. Her maiden name was Hammond. She married Rev. J. C. Prince and joined heartily with him in the work of the Master at Temple and Wilton in the Maine Conference, and in several important churches in the East Maine,

among them Boothbay, Damariscotta, Belfast, and Union St., Bangor. Mr. Prince died at Bloomington, Ills., March 9, 1859, after which she returned to her native town, where she made her home with her sister and her church home with the Methodists at South Paris.

Mrs. Prince was a modest, unassuming, devoted child of God, always interested in the welfare of the church, well-informed on all church matters, and, in fact, on all matters of interest, for she was a constant reader of the best literature.

Her last sickness was long and accompanied with suffering, but her faith failed not, for she was leaning on the Everlasting Arm. Her funeral was attended at her home, her pastor officiating, assisted by Rev. Mr. Roberts, pastor of the Baptist church of Paris. May the comfort of Christ's love abide with the sister and other relatives that remain!

I. A. B.

Sherman.—Mrs. Mary R., widow of Rev. Isaac Sherman, and daughter of Asa and Abigail Sheldon, was born in East Thompson, Conn., June 10, 1831, and died March 20, 1900, at the home of her son-in-law, G. H. Wilbur, near the place of her birth.

Mrs. Sherman was converted at an early age and united with the Methodist Episcopal Church at East Thompson. From her conversion she became an earnest and consistent worker in and for the church. Her Christian life was characterized not so much by religious enthusiasm as by an abiding trust in God and a steadfast devotion to His service. No one who met her even casually ever had occasion to ask if she was a Christian. She was ever alert for the Master, quietly and unobtrusively, yet diligently striving to win souls for the Lord.

She was united in marriage with Rev. Isaac Sherman, March 23, 1852. For fourteen years he was engaged in the work of the pastorate in the local ranks, within the bounds of the New Bedford District, in which work his wife was a most efficient helpmate. She was a woman of good judgment, and a wise counselor of those who sought her advice. On her husband's retirement from the active work of the ministry they returned to East Thompson to reside, where he died in 1893. A year after her husband's death she had the care of a sister

THE VALUE OF CHARCOAL

Few People Know How Useful it is in Preserving Health and Beauty

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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through a long illness, and after her death undertook the settlement of her estate, amounting to several thousand dollars. She performed the most of this perplexing work herself, that the cost of administration might be kept at the lowest possible point, as the Missionary Society was the residuary legatee.

Mrs. Sherman's last illness was long and painful, but was borne with complete resignation. She never obtruded her sufferings upon others, and when friends expressed regret that she had to suffer so much, she replied, "It is God's way for me, and is all right." She often repeated the hymns of the church as expressing the joys of her soul. When told that she could probably live but a few hours, she asked her children to sing "Waiting for the Boatman," for she said that was what she was doing. For her death had no sting. She was willing to remain and suffer, but preferred to depart and be with Christ.

Of the five children of Mrs. Sherman one son and two daughters survive, as also a brother and sister.

Her funeral occurred on the thirty-eighth anniversary of her marriage, and both services were conducted by the undersigned.

WALTER ELA.

McCollom. — It is altogether fitting that David McCollom should find mention in the roll-call of the holy and honored dead as from week to week it is solemnly sounded by the press. He was born in Rochester Vt., Aug. 31, 1833, and died at his home in the town of his birth, Feb. 24, 1900.

Mr. McCollom's life was built in Vermont Methodism for nearly half a century. On March 22, 1855, he married Miss Ellen M. Martin, of Granville, Vt., who survives him. Two years later they both were converted to God and united with the Methodist Episcopal Church. For many years he had been one of the official members, and lived an active and consistent Christian life. He was an honored citizen of his town and held many important offices which he filled with much credit. He was the treasurer of the graded school from its origin until about one year ago, when his health failed him so that he was obliged to give it up.

Four years ago he received an injury by falling on the ice, from which he never recovered, but failed both mentally and physically the last two years. He leaves one daughter — Mrs. Claten Hubbard, of Rochester — and a broken-hearted wife.

E. W. S.

Dunn. — Mrs. Lydia R. Dunn, widow of Hon. R. B. Dunn, was born in Monmouth, Me., Aug. 8, 1815, and died in Waterville, Me., April 5, 1900. She was the daughter of Rev. Philip and Mary Moody Ayer.

In early life Mrs. Dunn became a follower of Christ and connected herself with the Methodist Episcopal Church. She was by inheritance, temperament, education and conviction a Methodist. She was a woman of rare character and life. I have been a member of her family for months; at one time she spent some weeks in our home, and it is no exaggeration to say that comparatively few women answer so perfectly to the description of a virtuous woman given in the thirty-first chapter of Proverbs as did she. She was large and queenly in person, and as large and queenly in mind and heart. She was not only an ideal housekeeper, but an ideal homemaker. Her home was one of unbounded hospitality. It was indeed an Elim for the weary itinerant. Although her husband furnished her with ample means, and she was the mistress of a large and richly furnished house, she never lost the beautiful simplicity of character so becoming in the follower of Jesus. All who had the privilege of her acquaintance and Christian fellowship know with what pathos and effect she could invite sinners to seek salvation, and with what unction and power she could address the throne of grace. She was a mother in Israel. Her light was never dim. Her husband died in 1880, and they had celebrated their golden wedding in July preceding. For a full half-century she lived in Waterville. She entertained Bishops, senators, editors, educators, and the more humble folk,

with an easy grace and a liberal hand. As a wife and mother she came as near the ideal as any woman that I have known. She was an interested and appreciative reader of ZION'S HERALD.

For several years Mrs. Dunn had been a helpless invalid. Creeping paralysis did its work slowly but surely. For some months before the release came it affected that strong and bright mind. But during all this time her patience was simply marvelous. Those lips that had prayed so much gave forth not the faintest murmur.

Five children survive her — Mrs. C. F. King, of Somerville, Mass.; Mrs. J. B. Shaw, of Cambridge, Mass.; Mr. W. M. and Mr. R. W. Dunn, of Waterville; and Mrs. Cora A. Robinson, of Brookline, Mass. Mrs. Palmer, widow of the late M. G. Palmer, of Portland, one of the elect ladies of Chestnut St. Church, is her sister. "Blessed are the dead which die in the Lord."

A. S. LADD.

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General Conference

[Continued from Page 729.]

and the citizens of Italy, will stand here and propose an attack upon the President of the United States? I believe that the majority report implies an insult, not intended, upon these delegates, for I imagine that they have too much decency, too much honor, to stand here and, as citizens of another government, attack the President of the United States. And if he is attacked, then I claim the right, as an American citizen, to bring in my attack against the Emperor of Germany and the Emperor of Japan, the Emperor of China and the King of Italy and the King of Sweden and Norway. No, no; we are a world-wide Methodism, and in the name of the Methodism of Germany, in the name of the Methodism of Italy, in the name of the Methodism of Japan, I protest against the attack upon the President of the United States.

M. N. Johnson, North Dakota—Mr. President and Brethren: I appear here on this subject reluctantly, with a sad heart, to discharge my conscientious duty as a Christian citizen and a Methodist. I did not seek this opportunity to speak. Many members of the committee and of this Conference called upon me to speak. I dare not resist that call any more than I dared to shirk a duty when unexpectedly it fell to my lot in the Congress of the United States to manage this anti-canteen law in the last Congress. I am not an expert, not a specialist—just a plain, straightforward layman, and a Republican politician, and a Methodist. The one who would naturally have managed this law was prevented from doing so. The next in rank was sick; suddenly the papers were thrust into my hands, and it became my duty to handle the matter. Thank God for an opportunity to work for the cause of righteousness that was put into my hands that day! I did not write that law; Dr. Crafts, of Washington, assisted by the best temperance talent in America, wrote that law. I do not apologize for it. It is as strong as human language can write it. Here it is: "No officer or private soldier shall be detailed to sell intoxicating liquors in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any canteen or post." Our public servant in the White House, the President of the United States, is sworn to do one thing—that is, to see that the laws are faithfully executed. We cannot escape an expression on this question. We are face to face with a stone wall. The Bishops have called our attention to it; our Annual Conferences have called our attention to it. Oh, how gladly would I, as a Republican and a Methodist, escape from the duty of this hour! But we cannot. We must face the truth of history. You are to answer, not whether McKinley is a brave soldier, and gallant to the ladies, and all that. You are to answer to your conscience now, whether you think he has done his duty in faithfully executing that plain law of Congress. Analyzing the arguments—through the argument of the splendid executive from the State of Iowa there ran evidently a dread that in the future some persona-

tion of dancing, drunken wantonness should demand somebody's head in a charger. I say the brave thing for you to do is to follow the example of John the Baptist, and not only assail wickedness in principle, but assail wickedness in high places. Then take the next argument by the brother who held up the fact that this chief executive is a Methodist—that therefore we should shield him and refrain from expressing our conscientious feelings on that account—that is not the question. Then the last speaker took a wider scope, saying that we should refrain from expressing our convictions on this question because he was a Protestant. Oh, how flat these arguments are after all, when analyzed! None of them face the question fairly and squarely and ask, "Is it right?" or "Is it wrong?" That is the question you, my brethren, are called upon, in giving your votes now, to answer to your consciences, your country and your God, regardless of whether it belittles any party or any man or any association. Was that conduct right, in nullifying that righteous law of Congress? The Methodist Church is larger than any of its men, preachers or laymen. You harm the church if in this hour you abstain from expressing the conviction which is deep-set and cannot be uprooted in the heart of every Methodist layman, on that matter.

S. Dickie—I please to say that the force of this law is that no officer and no private soldier shall sell, nor shall any other person be required or allowed to sell. Now, the legal maxim is that it is not permitted to interpret a law where there is no need of interpretation; and I submit to the candid judgment of every thoughtful man in this body that there are no ambiguous expressions in section 17. I ask why, out of the eighteen sections of that law, why section 17 was the only one of the entire number upon which an opinion was sought. Mention has been made of the fact that the Secretary of War applied to the Judge Advocate General and indicated to that officer that he desired to secure from him an opinion under which the sale of beer and light wines might be continued in the army canteen. The Judge Advocate General rendered an opinion precisely what the Secretary of War did not want and would not have. That opinion was suppressed by the war department, and the Attorney-General was asked to render an opinion. He did so. I assert here that every member of Congress believed that the law prohibited the sale of ardent spirits in the army. Every liquor paper—and I read them all, the *Cincinnati Southwest*, the *Washington Sentinel*, the *Chicago Champion*, the *Detroit Truth*, the *Wine and Spirit News*—every liquor paper in the country accepted the situation, that Congress had wiped out the sale of intoxicants in the army. I want to read to you what some of our own *Advocates* said. Here is a quotation from the *Western Christian Advocate*, telling us what Bishop Moore (not Bishop then, but Bishop now) said: "The country will not tamely submit to a nullification of its laws, and confidently expects the President to comply with his oath of office." Now, that is a plain intimation that Dr. Moore thought that the President had not complied with his oath of office, and for a year we have been confidently expecting the President to

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comply with his oath of office. I read to you from the *Christian Uplook*. That paper says: "We are now waiting to hear the dumb speak—he who has been deaf and dumb in the presence of the tears and entreaties of mothers and wives and of a sympathetic and suffering public. How long halt ye, Mr. President, between two opinions? You cannot dodge the issue; if you are trying thus to save your political life, you will surely lose it." I say to you, brethren, this is not a partisan issue. The great Methodist Episcopal Church, rather than the President, is on trial. We are told that we shall establish a dangerous precedent to come in subsequent years and vex us. The precedent was established a generation ago when the great General Conference of our church dared to speak in no uncertain sounds about that other great infamy. I ask you, brethren, to put yourselves on record, not as standing for this party or that party or the other party, but as expressing yourselves in moderate and reasonable language. What do we say? Do we denounce any one? We simply say we are pained and disappointed at the course of the President.

R. Yates—Conceding that it is not the province of the church to give affirmative direction to or assume to control the franchise of the citizen, it by no means follows that the church must be silent concerning great wrongs because they have intrenched themselves in law or have become potent in influencing and controlling political action. One of the greatest dangers to our country's welfare is the tremendous power which the organized liquor traffic wields in political affairs—a power so great and so promptly applied that, with rare exceptions, candidates for public office dare not speak their honest sentiments concerning that traffic, while officeholders, ambitious to secure a re-election, realize that the faithful performance of their duty in the enforcement of law against the saloon will be fatal to their hopes for promotion. When the Christian citizen is as prompt with his political rewards and punishments as is the supporter of the saloon, the cause of civic righteousness will have made a notable advance.

—"Grapho," in describing the General Conference for the *Advance* of Chicago, said: "That man who is offering that resolution is Governor Shaw," said the man at my side. Governor Shaw is not big and portly, but rather slender, smooth and trim, with fine voice and impressive manner. 'We have two ex-governors here from Pennsylvania,' said the same gentleman; 'and a future governor,' interjected another. Judges are numerous, and the most notable orator in the lower house of Congress, Hon. J. P. Dolliver, of Iowa, has given the Conference one of his finest efforts. 'It was the most masterly speech that I have heard in years,' said a friend. The eloquent Iowan held the vast audience spellbound for nearly two hours. 'You ought to have seen the people cry,' said the same gentleman, 'when he told the story of Gen. Joe Wheeler wanting to die in the uniform of his country.'"

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